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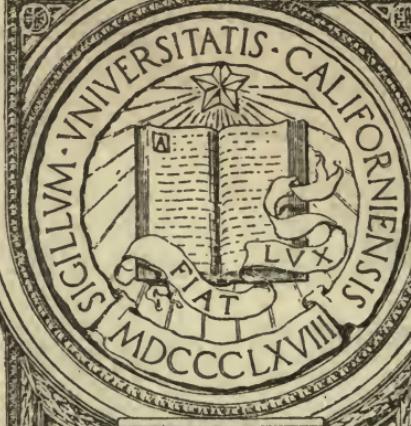
GLOSSARY
OF
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THE FAR EAST

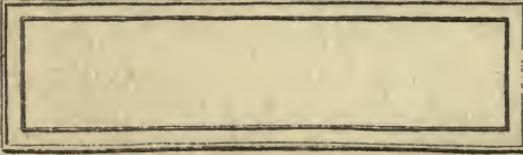
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A
GLOSSARY OF REFERENCE

ON

SUBJECTS CONNECTED WITH THE FAR EAST

BY

HERBERT A. GILES

"

H. B. M. VICE CONSUL, SHANGHAI.

Why, he's a griffin! He doesn't know a tepo from a tepoy.
OLD CHINA SAYING.

[SECOND EDITION.]

HONGKONG:—MESSRS. LANE, CRAWFORD & Co.
SHANGHAI & YOKOHAMA:—MESSRS. KELLY & WALSH.
LONDON:—BERNARD QUARITCH.

1886.

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PREFACE TO SECOND EDITION.

The present work is nominally a re-issue of a volume which appeared in April 1878 under the same title.

That first attempt having met with considerable success, a second edition, revised and greatly enlarged, is now submitted to the public, in the hope that it will prove a still more useful handbook of reference "on subjects connected with the Far East."

Any credit for its typographical accuracy—a result so rarely secured in the East—is entirely due to the efforts of Mr. G. M. H. Playfair and Dr. R. A. Jamieson, who in my absence from Shanghai kindly undertook that most unenviable task.

To Mr. Playfair I am also indebted for so much valuable critical assistance, that his name will always be associated in my mind with whatever further meed of praise the public may feel disposed to award.

HERBERT A. GILES.

H. B. M's. CONSULATE,
TAMSUI, *January 1st, 1886.*

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EXTRACT FROM PREFACE TO FIRST EDITION.

The following curious passage occurs in an able article on *The Anglo-Indian Tongue* published in Blackwood's Magazine for May 1877 :—

“No man can ever expect to be appreciated in Anglo-Indian society “until he has caught up its shibboleth, no matter how great his other “accomplishments may be In Madras the native “domestics speak English of a purity and idiom which rival in eccentricity the famous *pidgin* English of the treaty ports in China; and “the masters mechanically adopt the language of their servants. Thus “an Englishman wishing to assure himself that an order has been duly “executed, asks, ‘Is that done gone finished, Appoo?’ and Appoo “replies in the same elegant phraseology, ‘Yes, sare, all done gone “finished whole.’”

Now it is partly as a key to the shibboleth of Anglo-Chinese society that this *Glossary* has been designed, though to judge by the opening lines of the same article, which the writer tells us would be perfectly intelligible in a Calcutta drawing-room, there is no comparison between the phraseological difficulties in the way of new arrivals in the Far East and those to be encountered by the “griffin” who wishes to be appreciated in Anglo-Indian Society. These lines run thus:—

“I'm dikk'ed to death! The khansamah has got chhutti, and “the whole bangla is ulta-pulta. The khidmatghars loot everything, “and the masalchi is breaking all the surwa-basans; and when “I give a hukhm to cut their tallabs, they get magra and ask “their jawabs. And then the maistries are putting up jill-mills, and “making such a gol-mol (“pompon bobbery” in Japanese Pidgin-“English,) that I say darwaza band to everybody. But when all is “tik, I hope you will tiff with us.” The translation of this is :—“I'm “bothered to death! The butler has got leave, and the whole house is “turned upside down. The table-servants steal everything, and the “scullion is breaking all the soup-plates; and when I order their wages “to be cut, they all grow sulky and give warning. And then the “carpenters are putting up venetians, and making such an uproar, that “I am obliged to say 'not at home' to everybody. But when all is “put to rights, I hope you will lunch with us.”

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A

GLOSSARY OF REFERENCE.

ABACUS or SWAN-PAN: 算盤—calculating tray. A wooden frame in which are fixed a number of beads strung upon parallel wires. It is used by the Chinese for all kinds of arithmetical calculations. The system is one of decimals, and the beads are divided into two sections; the lower containing five beads, each representing 1 or unit, and the upper only two, but each representing 5. Thus, to write down 1, one of the beads on the lower half of the frame is pushed up to the division between the sections, and so on up to four; five is written by bringing down a bead from the top section to the other side of the division; nine by pushing four up from below and bringing down a five from above; and ten by pushing up one of the lower beads on the nearest left-hand wire to that on which the calculator first chose to represent his units, and so on. Very intricate calculations can be performed by an expert on the *swan-p'an*, and quite as rapidly as with pen and ink, but with the signal disadvantage of not being able to work backwards in search of a fault, each step disappearing as the work proceeds.

Abacus is from the Hebrew word *abak* (dust), tables covered with dust having been used in early ages among the Jews for purposes of writing and calculation. The abacus which replaced these originally contained six wires with ten beads on each.

ABHIDHARMA: 論. The philosophical section of Buddhist literature. See *Tripitaka*.

ACTOR. See *Theatre*.

ACUPUNCTURE: 鍼法. Has been known and practised in China for the past 2,000 years.

AGAR-AGAR: 海菜. The Malay term for a kind of sea-weed; used in China to express edible sea-weed generally.

AIMAK: 愛瑪克. A Mongolian "tribe" 部.

AINOS: 鰕夷—crab barbarians. The name of a tribe of aborigines, also called Jebis, extending from Japan to Kamschatka. "They pass their time in running up huts of leaves, planting vegetables, stitching skins and pieces of bark for clothing, and catching salmon, which they salt in huge quantities."

The above two characters are used by the Chinese, interchangeably with 毛人 "hairy people," (Jap. *mosin*), for the people of Yesso, who were believed to burrow in the ground like crabs. The inhabitants of the island of Saghalien are similarly called 北鰕夷—northern crab barbarians.

"The original inhabitants, the Aino, are now only to be seen in the northern island of Yezo." *Adams*.

Aino is said to be a corruption of *inu* 犬 a dog.

Their numerals are:—

1—Schnape	6—U-an
2—Tupaisch	7—Aruan
3—Lepaisch	8—Topaishi
4—Mede	9—Schnapaishi
5—Aschkei	10—Wambi

ALCHEMY: 煉金法術. Has been known in China for many centuries. See paper by W. A. P. Martin in *China Review*, vol. VII, p. 242.

ALEURITES: 石栗—stone chestnuts. The fruit of the *A. triloba*, a handsome tree belonging to the *N. O. Euphorbiaceæ*, and a native of Polynesia, southern Asia, and some of the Malay islands. Is grown in the south of China, and the word frequently appears in the Hongkong market list. The seeds are said to be aphrodisiac, and yield an oil used for burning.

ALMARI. A wardrobe. Commonly used in India; also in Hongkong and the Straits. From the Latin *armarium* through the Portuguese *almario*.

ALMOND EYES: 杏眼. This is a common metaphor in Chinese, and is not, as is usually supposed, the exclusive product of the English language.

A-LUM. The famous Hongkong baker whose bread was poisoned with arsenic by some person never discovered, in the hope of destroying all the foreign residents in the Colony: January 1857.

AMAH: 阿媽. A nurse; from the Portuguese *ama*. Used in India of *wet nurses* only. In the north of China *ma-ma* is frequently heard, meaning either mother or nurse, and may be compared with the Sanscrit *amma* which has the same signification.

Ayah, also from the Portuguese *aia*, is not common in China.

AMAINU. Japanese name for the stone lions at the gates of temples and elsewhere.

AMBAN: 大臣. A Manchu word, signifying *governor*. Frequently applied by European writers to the political representatives of China in Mongolia and Turkestan.

AMHERST'S EMBASSY, LORD. A mission despatched from England to China in 1816, during the reign of the Emperor Chia Ch'ing, with a view to putting trade upon

a more satisfactory basis. Among the Ambassador's suite were Sir G. Staunton, Dr. Morrison, and Sir John Davis. Lord Amherst, however, refused to perform the *kotow*, and returned from Peking without having seen the Emperor.

AMOK or AMUCK. A term used by Malays to signify an ungovernable state of mind, in which a desire to murder is predominant. It has been supposed to be a kind of monomania induced by disorder of the digestive organs, but is frequently indulged in to gratify revenge. A crowd will sometimes (as when Mr. Birch was killed) raise a cry of "Amok, amok!"—"Ta, ta!" (*q.v.*) in China.

"An Amok took place last night, by a Malay, which resulted in the loss of his own life and the wounding of 16 persons. The Chinese in the Campong (*q.v.*) came forward, and this appeared to excite him to a violent degree. He ran amok among them, and wounded a number before he could be seized." *Straits Times*.

AMOOR or AMUR: 黑龍江—black dragon river.
Amoor=great river.

AMOY: 廈門—gate or harbour of Hsia. Also known to the Chinese as 鷺島—Egret Island—from the large number of white egrets which annually frequent this locality. It was one of the five ports opened by Nanking Treaty of 1842, but visited by the Portuguese as early as 1544, and later on by the English until 1730, when trade there was forbidden to all nations except the Spanish, though as a matter of fact it continued much as usual. Our word is from the local pronunciation of the first two characters.

AMUY: 亞妹. Younger sister. Cantonese amahs frequently give the above as their *name*, whence results

the edifying spectacle of a European mistress calling her Chinese nurse "sister." As a rule, foreigners in China who do not understand the language will do well to avoid names, and address their servants as "boy," "coolie," or "amah," as the case may be. In one well-known instance a Chinese valet said his name was Tek-koh, and his master forthwith proceeded to call him so, *i.e.*—brother Tek.

ANALECTS: 論語. A name chosen by Dr Legge for his translation of the third of the Four Books, containing the *Discourses* of Confucius with his disciples and others. The Confucian Gospels. They were compiled, according to Chinese accounts, by the actual disciples of Confucius; but Dr Legge shews that it was more probably by *their* disciples towards the end of the fifth or beginning of the fourth century B.C.

"The Book of Proverbs is not a whit better than the maxims of Confucius, so far as we know them." Inman's *Ancient Faiths*, II. 761.

E. G.—"Love one another." "Return good for good; for evil, justice." "What you would not others should do unto you, do not unto them."

"Let loyalty and truth be paramount with you. Have no friends not equal to yourself. If you have faults, shrink not from correcting them."

"Man is born to be upright. If he be not so, and yet live, he is lucky to have escaped."

"In mourning, it is better to be sincere than to be punctilious." See *Confucius*.

ANCESTRAL WORSHIP. A Chinese religious ceremony performed on stated occasions before tablets inscribed with the names of deceased ancestors, and consisting of prayers, prostrations, and offerings of food and paper money to the

spirits of the dead. The early Jesuit fathers (*q.v.*) tolerated this harmless custom among the first converts to Christianity; but the jealous rivalry of other sects brought about a direct prohibition from Clement XI. against the established practice, a move which only resulted in the ultimate collapse of Roman Catholic influence in China and the subsequent persecution of all Catholic missionaries.

Abusive language is commonly used amongst the Chinese in jest; but the line is drawn at a man's progenitors, whose persons or memories, as the case may be, are always held strictly sacred. It is only in serious brawls, when words have already given place to blows, that mutual vilification of ancestors is heard, though relatives of the same generation may be freely abused without fear of disastrous consequences.

ANDIJANI, THE. A term which has occasionally been applied in the *Peking Gazette* to the late Yakub Khan or Yacoob Beg (阿古伯), once designated Ameer of Kashgar, from Andijan 安集延 the town in Kokand whence he and many of his followers came. He has also been styled 安曾 “the An[dijani] chieftain.”

ANDON. The oil lamp of the Japanese, enclosed in a square or circular frame covered with paper.

AN-HUI: 安徽—“Peace and Beauty.” One of the Eighteen Provinces. So called from the first characters in the names of its two largest cities, An-ch'ing Fu 安慶府 the capital, and Hui-chou Fu. Old name 宣.

ANNA. The sixteenth part of a rupee. Eurasians (*q.v.*) are often spoken of as so many annas in the rupee, referring to the proportion of “dark” blood in their veins. Thus, “four annas in the rupee” would be the equivalent of *Quadroon*.

“ANNA” CASE, THE. In 1875 a German schooner of this name, manned, with the exception of the captain and mate, by Chinese, cleared from Foochow. The crew then rose and massacred the above two officers, ran the ship ashore on an island between Foochow and Amoy, and made off with the plunder. For the connivance of the mandarins in the district where the vessel was beached, and their marked dereliction of duty throughout the whole of this affair, the German Government exacted an indemnity of \$39,000, on behalf of the owners and underwriters of the vessel and cargo.

ARGOLS. Cakes of dried camel’s dung, used in Mongolia for fuel.

ARHAN or ARHAT: 阿羅漢—“deserving and worthy.” The term applied by Chinese Buddhists to the 500 disciples of Shâkyamuni Buddha. Same as *Lo-han*.

The Eighteen Arhans, so often seen in Chinese temples, are regarded as the personal disciples of Buddha. Sixteen of these were Hindus, and two Chinese have been added.

ARIMAS. Japanese equivalent of “have got.”

ARIMASEN. Japanese equivalent of “no got.”

“ARROW” CASE, THE. On Oct. 8, 1856, a party of Chinese in charge of an officer boarded a boat, called the *Arrow*, in the Canton river. They took off twelve men on a charge of piracy, leaving two men in charge of the lorcha. The *Arrow* was declared by its owners to be a British vessel. Our Consul at Canton, Mr. Parkes, demanded from Yeh, the Chinese Viceroy at Canton, the return of the men. Yeh contended, however, that the lorcha was not an English but a Chinese vessel—a Chinese pirate, venturing occasionally for her own purposes to fly the flag of England which she had no right whatever to hoist. The *Arrow* had somehow obtained British

registration, but it had expired about ten days before the occurrence in the Canton river. As a matter of fact, the *Arrow* was not an English vessel, but only a Chinese vessel which had obtained by false pretences the temporary possession of a British flag. Sir J. Bowring sent to the Chinese authorities, and demanded the surrender of all the men taken from the *Arrow*. He insisted that an apology should be offered for their arrest, and a formal pledge given that no such act should ever be committed again....Yeh sent back the men....and he even undertook to promise that for the future great care should be taken that no British ship should be visited improperly by Chinese officers. But he could not offer an apology. Accordingly Sir J. Bowring immediately made war on China, and had Canton bombarded by the fleet which Admiral Sir Michael Seymour commanded.

ASANKYA. A Buddhist number, extending to 141 places of figures.

ATHALIK GHAZI. "Champion Father,"—a title conferred in 1866 by the Ameer of Bokhara upon the celebrated Yakoob Beg.

ATTAP. The dried leaf of the nipah palm, doubled over a small stick of bamboo, and thus used in the Malay peninsula for roofing houses.

BABA. A local name for Chinese born in the Straits' Settlements. Used in India as a respectful form of address towards a man of the lower or middle classes. See *Sinkeh*.

BABOO. The Bengali equivalent of "Mr."

BABY TOWER: 骨塔. Brick receptacles for *dead* children of both sexes, below the age which qualifies for burial in the usual way. The Chinese have been falsely

accused of depositing living children in these Towers. See *Infanticide*.

BAGU. The upper portion of the Malay dress.

BAIL. Is personal, not pecuniary, in China. That is, if the bailee absconds, the bailor has to take his place.

BAKA: 馬鹿—horse deer. A Japanese term of abuse—*Fool!*

BAMBOO: 竹. The Malay word for a *cane*. Hence is said to be derived the word “bamboozle,” the allusion being to a certain treacherous kind of swimming-belt made of bamboo.

The bamboo is the common instrument for flogging criminals in China, and consists of a strip of split bamboo planed down smooth. Strictly speaking, there are two kinds, the *heavy* and the *light*; the former, however, is now hardly if ever used. Until the reign of K'ang-hsi, all strokes were given across the back; but that Emperor removed the *locus operandi* lower down, for fear of injuring the liver or the lungs—a curious fact when taken in conjunction with the statement by Dr. Ayres, Colonial Surgeon at Hongkong, that flogging Chinese on the back is apt to bring about congestion of the lungs or other pulmonary complaints.

In point of utility to man the bamboo is probably unrivalled. It is employed in the manufacture of almost every conceivable object of household furniture or domestic use, and is frequently spoken of as “the friend of China.” Its varieties are numerous. The thorny bamboo 棘竹 grows to nearly 50 feet in height, with a diameter of from 2 to 3 feet. The speckled bamboo 斑竹 is prettily mottled;—it shaded the grave of the famous Shun (see *Yao*), and was thus marked by the tears of his two

disconsolate widows. A variety with a square stem grows round Foochow.

A *bamboo* is the slang term for a wine-glassful of sherry and vermouth in equal proportions.

BAMBOO BOOKS, THE: 竹書紀. A collection of ancient writings inscribed in the lesser seal character on slips of bamboo, and said to have been discovered A.D. 279. Among the rest was a copy of the Book of Changes (*q.v.*). Bamboo tablets were commonly used in China before the invention of paper.

BAMBOO CHOW-CHOW. "Stick food." The pidgin term for a thrashing, an idiom not altogether unknown either in English or in the elegant book language of China:—不然脛股當有椎喫 “If you don't, you'll *have a taste of the stick.*" A Mahomedan who is bastinadoed is said to be made to "eat stick."

BAMBOO GROVE: 竹林. A famous club, founded in the 3rd century A.D. and consisting of seven members 七賢 of strong Bacchanalian tendencies. The most famous of them was Liu Ling, who expressed a wish to be buried near a pottery, in order that his body might reappear on earth under the form of wine-cups.

BAMBOO OYSTERS. A small and delicately-flavoured species of oyster found at the port of Foochow. Large bamboos are cut down and planted deeply in the water, the ends being first fired to prevent decay; and upon these stakes the oysters collect in large quantities. Hence the name.

BAMBOO SHOOTS: 筍. Are given by the Chinese to suckling mothers to increase the flow of milk. Europeans eat them served like asparagus.

BANANA. See *Plantain*.

BANGLE. A bracelet or anklet. From the Hindee word *banggree* a bracelet of glass.

BANIAN or BANYAN. (1) The *ficus indica*, common in China. (2) The name by which Hindee traders are known abroad, *e.g.* at Muscat and Zanzibar. In this sense a corruption of Baniya, the name of a trading caste in India with which sailors were early brought into contact. In common with most other respectable castes, its members abstain from flesh. Hence the old term "Banyan days" at sea, *sc.* Mondays, Wednesdays, and Fridays, when no meat was served out.

BANYAN CITY, THE: 榕城. A fancy name for Foo-chow, from the number of banyan trees which grow there.

BANNERS, THE EIGHT: 八旗. The eight divisions under which the Manchus are marshalled. The banners are red, yellow, white, and blue; four being plain (卍), and four bordered (鑣) with a margin of another colour. Hence Manchus are often spoken of as Bannermen. [There are also eight Mongol and eight Chinese "banners," the latter being descendants of those natives who assisted in consolidating the Manchu dynasty.]

BARBARIANS. The common Chinese designation for all foreigners. By Treaty of Tientsin, 1858, it was agreed that thenceforward one of the worst characters 夷 *i* should "not be applied to the government or subjects of her Britannic Majesty, in any Chinese official document "issued by the Chinese authorities either in the capital or "in the provinces." *Art. LI.*

The use of this term has now almost disappeared amongst the people as well; but only to be replaced by such synonymous words as 番 *fan* and 蕃 *i*, by 毛子 *mao tzu* (*q.v.*), by 鬼子 *kuei-tzu* "devils," etc. etc. The character 番 *fan*, which is quite as dis-

respectful as the Treaty-tabooed 夷 *i*,* may still be seen in use all over Hongkong, and is often publicly placarded before the shops of Chinese tradesmen, washermen and others. Another term is "red-haired barbarians" 紅毛番, explained in the History of the Ming dynasty 明史 to be a common name for the Dutch 和蘭. But the most curious title of all is that frequently bestowed by the people of Swatow and its neighbourhood upon the various foreign Consular officers residing there. They are called "Jesus mandarins" 耶蘇官, shewing, in this instance at any rate, how intimately the masses of China connect the presence of foreigners among them with other objects than that of legitimate trade alone.

Of the term 洋人 *yang jen* "men from beyond the sea," now generally accepted on all sides as the best equivalent for "foreigners," it is only necessary to say that, as far as mere phraseology goes, these words by no means place us on an equality with 中國人 "the men of the Middle Kingdom," though infinitely superior to 外國人 "outside nation men," an expression which has a force peculiarly its own. 西國人 "men of the western nation" is the least objectionable of all, now generally understood to include citizens of the United States; and if 泰 is prefixed, the term becomes as respectful as the most exacting can require.

BARBARIAN EYE: 夷目. An opprobrious epithet applied by the Chinese authorities to Lord Napier, on his arrival at Canton as Superintendent of Trade, 1834. The word "eye" here simply means "head." Cf. 吏目 the head constable.

* It is worthy of note that Tso Tsung-t'ang, in his recent memorial on coast defence, spoke of foreigners collectively as 外夷.

BARBER BOAT. A small kind of paddle boat, something like a canoe and occasionally called a *dugout*, is known to foreigners under this name at Canton. The Chinese call them simply sampans, in common with the more usual form that passes under that designation. The word "barber" has no particular *raison d'être*, except that formerly the barbers who attended the shipping at Whampoa during the palmy days of that now deserted port, were in the habit of using the kind of boat that still goes by this name.

BARGAIN-CHOPS. Are scrip used by opium merchants and issued to persons buying the drug "to arrive" on time. A deposit of money is given in return, and the transaction becomes favourable or unfavourable to the holder of the scrip according to the difference (more or less) between the price named on the scrip and the actual market rate on the date fixed for delivery of the drug. For instance, if in the interval opium goes up in price, the holder has to pay to the issuer of the scrip the difference between the original rate and the market rate on the day named for delivery of the purchase, and *vice versa*. But there is very frequently no opium whatever present in the transaction, the drug being merely used as an imaginary basis for this kind of gambling; though the buyer has always the right to demand delivery of his consignment, and by doing so is not unusually able to place the speculative seller in a very awkward position.

"If history repeats itself, why will not the days of *bargain-chops* do likewise?" *The China Mail*: 27 Oct., 1877.

BARRIERS: 子口. Lesser or subordinate Customs' stations, placed along the inland trade routes for the collection of duties on passing goods.

BASCHPA: See *Mongol*.

BATS: Five bats (五蝠 *wu fu*) are frequently seen painted on Chinese plates. They stand for the Five Blessings (五福 *wu fu*) longevity, wealth, *mens sana in corpore sano*, love of virtue, and a peaceful end—the character for *bat* being identical in sound with that for *blessing*.

BATTA. A Hindee word, correctly written *bhātā*, meaning an extra allowance to troops on service.

BAT'URU: 巴圖魯. A Manchu word meaning "brave." Instituted as a kind of order by the Emperor Shun Chih 順治 for rewarding military prowess; but only bestowed on such officers as have been previously decorated with the peacock's feather.

BAYAN: 伯顏. The famous Mongol general whose prowess so greatly assisted Kublai Khan in his conquest of China. The name is sometimes written 百眼 *pai yen* or *poh yen*—"hundred eyes," from the extreme vigilance for which he was noted. Marco Polo speaks of him as "a Baron whose name was Bayan Chingsan, which is as much as to say 'Bayan, hundred eyes,'" and Col. Yule adds, "Bayan (signifying great or noble) is a name of very old renown among the Nomade nations."

BAZAAR. From the Persian *bāzār* a market, in which sense it is commonly employed in China.

BEAN-CAKE: 豆餅 or 豆石. The refuse of the bean after all the oil has been expressed. Largely exported from Newchwang and Chefoo to Swatow for manuring the sugar plantations in that neighbourhood.

BEAN-CURD: 豆腐. A thick jelly made from beans, and much eaten in the north of China. Yamēn

runners (*q.v.*) are sometimes called "bean-curd officials" 豆腐官.

BEASTIE. A water-carrier; *lit.* "angel." Corruption of the Indian *bihishti*, from *bihist* "Paradise." This is one of the honorific titles by which servants in India speak of or to one another. The tailor is called *Khalifa* "Commander of the faithful;" the sweeper is called *Mehtar* "Prince (of the w.c.)" etc.

BEG: 伯克. A title, equivalent to chieftain, in use among the Chinese Mahomedans of Turkestan, etc. With this term Sung Yün (1823) has identified 比 *pi*, the rulers of the Cossack tribes.

BEGUM. A Persian word meaning *Queen*.

BEILÊH: 貝勒. The Manchu title bestowed on the sons of the Imperial Princes of China. Often preceded by the word 勤 *zealous*.

BEITSZE: 貝子. The Manchu title bestowed on the sons of a beilêh.

BENKEI. The Hercules of Japan.

BENTÔ BAKÔ. A Japanese luncheon box.

BERI BERI. See *Kakke*.

BETEL-NUT: 檳榔 *pin lang*—an imitation of the Malay word *pinang*. The leaf of the *sirih* or betel-pepper smeared with chunam, or lime, and tobacco, and the nut of the areca palm, chewed together by the Chinese and other eastern nations.

BETTO. A Japanese horse-boy or groom.

BEZOAR: 牛黃. A valuable substance found in the stomachs of ruminant animals. Used by the Chinese as a paint and a drug.

BHAR. A Malay weight=about $3\frac{1}{2}$ cwt.

BICHO-DA-MAR or BÊCHE-DE-MER: 海參. A

large kind of sea-slug much relished by the Chinese. Found in the Pacific and Indian Archipelagos.

BIKSHU or BHIKSHU: 比丘 (*fem.* bikshuni 比丘尼). A wandering Buddhist mendicant, generally credited with the power of performing miracles. From *bhiksha* to beg.

BILLAL or KHATEEB. The Mussulman preacher or parson of a Malay village.

BIRDS'-NESTS: 燕窩. The gelatinous nests of a kind of swallow found in the Malay archipelago, from which is made the celebrated "birds' nest soup."

BITESHI or BITGHESHI: 筆帖式. A Manchu word meaning scholar or clerk, the sound of which is imitated by the above three Chinese characters. Those Manchus who have passed the examination for *biteshi* are employed as scribes in the public offices at Peking. Similar to the Chinese *shu-pan* (*q.v.*), *bit-hē* being the Manchu word for a book.

BLACK CROWS. The followers of a Turkic chieftain who assisted the Emp. Hsi Tsung of the T'ang dynasty to defeat the rebel Huang Ch'ao (A.D. 884) were so called from their black uniform.

BLACK FLAGS: 黑旗. Part of a band of desperadoes who passed across the south-western frontier of China after the T'ai-p'ing rebellion. After having ravaged the provinces to the north of Tonquin, there was a split in the camp. The other portion essayed, under the style of the Yellow Flags, to found an independent principality at the head of the river Claire. The Black Flags, commanded by an able chieftain named Liu, took up a position at Lao-kai and offered their services to the Annamite government.

BLACK-HAIRED PEOPLE: 黎民. A name for the

Chinese people, because of their black hair. This is the explanation given in K'ang Hsi's dictionary, but its accuracy has been questioned by some European scholars. Occurs in the *Great Learning* (*q.v.*) ch. x, 14: 保我子孫黎民 “preserve my sons and grandsons, and black-haired people.” The name 黑首 “black heads” was given to the Chinese by 始皇帝 Shih Huang-ti, some 200 years before the Christian era.

BLOCKADE, THE HONGKONG. The establishment, by the Chinese Superintendent of Customs at Canton, of a system for the protection of his revenue from the great loss entailed thereon by the smuggling of dutiable goods into China in junks by native merchants from the neighbouring island of Hongkong. Customs' stations have accordingly been placed at 佛頭洲, 長洲, and 沖水門; and when once a suspected junk is well outside the Hongkong ports limits, she is chased and seized by one of the Revenue Cruisers employed, and if detected in smuggling, vessel and cargo are confiscated.

BLUE (more correctly “blue and white”). A kind of Chinese porcelain which is much prized in Europe and has an especial charm for collectors from the fact that it cannot be reproduced. Blue and white, *i.e.*, blue painting on a white ground is to be found of all periods, some of it dating from the time of the Mings. The merit of the most ancient consists principally in the texture of the porcelain and excellence of the designs. That blue and white, however, which is most highly prized in Europe is of a much later period, viz., K'ang Hsi and Ch'ien Lung (*q.v.*); and in this the ground is of translucent blue, the design being in white. It is said that this particular blue, which is certainly very beautiful,

was produced with pounded lapis lazuli, and certain it is that the best of it has a decided resemblance in colour to that stone. The Hawthorn pattern is of the greatest value in England, and a good pot of this sort has a market value of, say £500.

BLUE-CAP MAHOMMEDANS, THE: 藍帽回子.

A name applied to the Jews, most of whom came to China from Persia.

BO TREE, THE: 菩提樹, i.e. the Bôdhidruma or Tree of Knowledge (*ficus religiosa*). The original Bo tree grew near Gaya in Bengal, and was so called after the seven years of penance which Shâkyamuni spent under its shade before he became a Buddha. A slip of it was taken and planted in the sacred city of Amarapoora, in Burmah, B. C. 288. This is said to be in existence still. Sir J. E. Tennet refers to historic documents in which it is mentioned at different dates, as A. D. 182, 223, and so on to the present day. There is another flourishing specimen in the Buddhist temple at Pt. de Galles, also said to have come from the parent tree at Gaya.

BOARDS, THE SIX: 六部. The Government offices at Peking, nearly equivalent to our Admiralty, Treasury, etc. They are—

1. **吏部**—*Li pu*, Board of Civil Office, which manages the civil service of the empire.
2. **戶部**—*Hu pu*, Board of Revenue, which collects duties and taxes, and superintends fiscal arrangements generally.
3. **禮部**—*Li pu*, Board of Rites, which directs the ceremonial observances, literary distinctions, etc. etc.
4. **兵部**—*Ping pu*, Board of War.
5. **刑部**—*Hsing pu*, Board of Punishments, which

is entrusted with the due administration of the laws.

6. **工部**—*Kung pu*, Board of Works.

The Six Boards were known under the 舊 Chin dynasty as the 六曹; and under the 隋 Sui dynasty their names were changed to (1) 銓 (2) 版 (3) 祠 (4) 武 (5) 憲 (6) 起; but in the third year of Wu Tê of the T'ang dynasty the old names were revived. The order in which they are enumerated is also the order of their relative importance.

BOBBERY. From the Cantonese **吧蔽** *a noise*. Commonly used in pidgin-English; e.g. "What for you bobbery my?" i.e., scold or abuse.

The term *bobbery* is a corruption of the Hindoo *Bap re* "O father!"

BÖDHISATVA: **菩提薩埵** or more frequently **菩薩**—P'u-sa. He whose essence has become intelligence. A being that has only once more to pass through human existence before it attains to Buddhahood. One who has fulfilled all the conditions necessary to the attainment of Buddhahood (and its consequent Nirvâna), but from charity continues voluntarily subject to re-incorporation for the benefit of mankind. Of the Bôdhisatva there are three degrees:—he who attains quickly, less quickly, and least quickly.

BOGUE, THE: **虎門**—"Tiger's Gate," otherwise called Bocca Tigris. The principal embouchure of the Canton river, near which may still be seen traces of the celebrated forts captured 26 Feb. 1842 by the British forces under Commodore Sir Gordon Bremer. *Bogue* is a corruption of the Portuguese rendering—*boca tigre*—of the Chinese term.

BOHEA: **武彝** Two ranges of hills in the province of Fokien, from which the celebrated tea (*q.v.*) is procured.

Formerly, all tea was called *bohea*, which is an imitation of the sounds of the above two characters.

To part her time 'twixt reading and *bohea*,
To muse and spill her solitary tea.

Pope.

As some frail cup of China's fairest mould,
The tumults of the boiling *bohea* braves,
And holds secure the coffee's sable waves.

Tickell.

For if my pure libations exceed three,
I feel my heart become so sympathetic,
That I must have recourse to black *Bohea* :
'Tis pity wine should be so deleterious,
For tea and coffee leave us much more serious.

Byron.

BOMBAY DUCKS. A small fish which, after being dried and salted, is toasted and eaten hot with curry, etc. The Hongkong name for them is 乾魚肚 “dried fish bellies,” but of the European term we are unable to give any explanation. In India, the fish is known as *bummela*. Bombay Englishmen are spoken of as “Ducks.” See *Ditcher*.

BONJI: 梵字. The sacred characters of the Buddhist scriptures. [Japanese.]

BONZE: (1) From the Japanese *bonso* 凡僧 a Buddhist priest, generally used contemptuously.

(2) From *bonji*, the name of the writing of the Buddhist scriptures, which was afterwards applied to the persons who made use of it, viz. Buddhist priests.

BOUSY: 烟屑. A Hindustani word, meaning *saw-dust*. Used for packing balls of opium in chests.

BOY. The common term in China for a servant, such as a house-boy, office-boy, etc. It has been suggested that this is a mere corruption of the Hindustani “*bhaiee*,” which means a servant; but it seems almost equally probable that the English word has been adopted in the sense of the French *garçon*.

"Ajeeb then said to the eunuch, Boy, I long for a little diversion." ["The term *boy* is not used here to imply that the eunuch was a youth; but in the sense in which it is often employed by us; as synonymous with *servant*."] Lane's *Arabian Nights*.

BRAVES: 勇. Chinese soldiers. So called because they wear the above character which means "brave" upon their backs. "Braves" are strictly speaking irregular levies, called into existence and disbanded as occasion may require; but among foreigners the word has come to be used in the general sense given above.

BRAHMANISM. The ancient Hindu religion, or religion of caste, against the thrall of which Buddhism was a protest. Its chief doctrine was that by severe penances and torture of the body a man may acquire perfect wisdom.

BRICK TEA: 茶磚. A common kind of tea prepared in the tea districts of Central China by softening refuse leaves, twigs, and dust with boiling water, and then pressing the compound into large slabs like bricks. Subdivided into (1) Large Green, (2) Small Green, and (3) Black. Is consumed in great quantities in Siberia and Mongolia, where it is also used as a medium of exchange.

"The Mongol tests the soundness of tea by placing a "brick on his head, and pulling the extremities down- "wards with both hands; if the brick does not break or "give, it is sound; if it breaks or bends it is com- "paratively worthless."—C. M. Grant.

BRINJAL: 茄子. A kind of egg-plant (*solanum melongena*) found all over China. The Indian *bāigun*.

BU: 分. A Japanese silver coin equal to about 1/4d, now no longer in circulation. 4 *bu* were equal to 1 *riō* or tael.

BUBBLING WELL: 海眼—eye of the sea. A well about 3 miles from Shanghai, the water of which is mere drainage, the “bubbling” being caused by the passage of carburetted hydrogen.

An ornamental wall has been built around the well, bearing the following inscriptions: 天下第六泉 “The sixth of the springs under heaven”—(the other five being in various parts of the empire); and 爭經處: “The spot where the *sûtras* were listened to,”—in reference to a certain priest who lived hard by and recited the Buddhist liturgies so eloquently that the very frogs sat up to hear him.

BUDDHA: 佛陀 or 浮度 or 佛龕. Literally, one who knows or is awake; hence, the enlightened, or he who has perfect wisdom. Every intelligent being who has thrown off the bondage of sense, perception, and self; and knows the utter unreality of all phenomena, and is ready to enter into Nirvâna. The first person of the Buddhist Trinity.

The great founder of Buddhism, Prince Siddartha, known as Shâkyamuni Gâutama Buddha, was born B.C. 624 at Kapilavastu on the borders of Nepaul, and died in his 80th year. He was the son of a king; but renounced the pomps and vanities of this wicked world to devote himself to the great task of overthrowing Brahmanism, the religion of caste.

According to Buddhism there is no Creator, no being that is self-existent and eternal. Any being whatever may be a candidate for the Buddhahip; but it is only by the uniform pursuit of this object throughout innumerable ages that it can be obtained. The power that controls the universe is *karma*, literally “action,” consisting of

merit and demerit. There is no immaterial spirit, but at the death of any being the aggregate of his merit and demerit is transferred to some other being, which new being is caused by the karma of the previous being, and receives from that karma all the circumstances of its existence. The cause of the continuance of existence is *ignorance*. Hence, merit and demerit, consciousness, desire, reproduction, disease, and death. Thus there is a regular succession of birth and death; the moral cause of which is desire; the instrumental, karma. It is therefore the great object of all who would be released from the sorrows of rebirth, to destroy the moral cause. This may be accomplished by a course of discipline, leading into one of the Four Paths and thence to Nirvâna (*q.v.*). See *Precious Ones, Three*.

BUDDHA, LIVING: 活佛. A popular name for the *Hutukhtu* (*q.v.*).

BUDDHA, THE LAUGHING. A name for *Maitrêya* Buddha (*q.v.*).

SLEEPING BUDDHA: 臥佛. A recumbent figure of Buddha, found in certain temples known as Sleeping Buddha temples.

BUDDHA'S FINGERS: 佛手. A kind of citron, almost all rind, found on the 檸檬 tree. One end of it terminates like a hand, with fingers. Used by the Chinese for scenting rooms, at religious sacrifices, etc.

BUDDHA SHELLS: 佛公壳. Mussel-shells found in Siam, containing one or more figures of a sitting Buddha, in relief; and regarded by the simple as material evidences of the truth of the Buddhist faith. The figures however, are produced by human agency. Pious priests watch for half open mussels, and slip into their shells

thin clay images of the World-honoured One, over which the mussel in process of time deposits a thick layer of nacre, with the result described above.

BUDMASHES. From *bad* “bad” and *maâsh* “living.” A Persian and Arabic compound term for rowdies or professional bullies, occasionally used in China.

“. . . a local outbreak in the district of P’u-ch’êng, where a band of budmashes under the leadership of a man heretofore . . .”—*N. C. Herald*, 25th Oct., 1877.

BUGIS, THE. A race of people from the southern part of the island of Celebes, but now inhabiting Perak. They are distinct from the Malays in point of language and in intelligence, though very similar in appearance.

BUND. The common term in China for a quay, such as those along the banks of the Seine in Paris, less the parapet. That part alone of the *bund* at Shanghai which fronts the British Settlement is some 3,500 feet in length by sixty-five in breadth. Is the same Persian word which appears in *Cummerbund* (*q.v.*), and is common all over India.

BUNDER. Any startling story or rumour which turns out to be untrue. From *bund* (*q.v.*). French, *canard*. A volume of “Bunders” was published some years ago in Shanghai, containing several amusing skits upon local celebrities, its forthcoming appearance being heralded by an “express”—THE BUNDERS ARE COMING!

The ponies for hire on the bund at Tientsin are also called *bunders*.

Bunder (Pers. *bandar*) is used in Hindustani for a “port.” Cf. the Bombay terms “bunder boat” and “Apollo Bunder.”

BUNGALOW. From the Hindee *bungala*. Strictly

speaking a one-storeyed, thatched house, generally surrounded by a verandah.

BURIAT MONGOLS: 布里雅特. A tribe of Mongols subject to Russia.

BURLINGAME MISSION. A Chinese Embassy to foreign States in 1869, under the leadership of Mr. Anson Burlingame, then American Minister at Peking, as chief Ambassador, with Mr. McLeavy Brown, then of H.M. Consular Service, as secretary of Legation and interpreter to the mission; the other important members being two associate Chinese Envoys, Sun and Chih, both men of a certain rank and position. This embassy is commonly supposed to have been sent to Europe and America to bring to the notice of governments China's right, as an independent power, to manage her internal affairs without undue interference from without. It was then that Mr. Burlingame spoke of China as longing only to cement friendly relations with foreign countries, and declared, in a now celebrated phrase, that within some few short years we should be gratified by the sight of "a shining cross on every hill" in the Middle Kingdom. But Mr. Burlingame himself knew nothing of the Chinese language; hence probably the allusion in Inman's *Ancient Faiths* (I. 257),—"as completely as we should disbelieve a man, who, calling himself ambassador plenipotentiary from China to Britain, brings credentials written in English, and only speaks our mother tongue."

BURNING OF THE BOOKS. The first Emperor of the Ch'in (秦) dynasty issued instructions, at the suggestion of his prime minister, that all records of previous dynasties and all copies of all existing books, with the exception of such as treated of medicine, divination, and husbandry, should be forthwith burned. The advice was given partly

out of flattery to the Emperor from whose reign literature would take a fresh start, and partly with a view of strengthening the recently-established dynasty of Ch'in. At any rate it was immediately put into force as law; and subsequently several hundred scholars were buried alive for their disobedience in concealing forbidden volumes. Thus perished many valuable works, and it was only by accident that the prohibited portions of the Chinese Classics, hidden away by devoted enthusiasts, were subsequently discovered and preserved for future ages. The Burning of the Books took place about B.C. 212.

BUSS. Stop! Can do! etc. Used in the Straits. From the Persian *bas*.

BUTTONS: 頂子 or 頂戴. The knobs adopted by the Manchu dynasty to indicate rank and worn at the top of the official hat. They are:—

1. Transparent red button—ruby; for half dress, coral.
2. Opaque do. do. —coral; for full dress “flowered coral.”
3. Transparent blue do. —sapphire.
4. Opaque do. do. —lapis lazuli.
5. Transparent white do. —crystal.
6. Opaque do. do. —stone.
7. Plain gold do. do.
8. Worked gold do.
9. do. do.

These are of two classes, viz: 正 *principal* and 從 *subordinate*. The distinction lies in the latter being engraved with the character for “old age” (see *Show*), the former being plain. No. 9 has *two* of these characters,

and is the button which every one who has taken his first or bachelor's degree is forthwith entitled to wear.]

CAMBALUC. See *Khambalu*.

CAMBODIA. A once powerful and highly civilised state, known as the kingdom of Khmer, which now forms part of the French protectorate in Cochin-China. Many colossal ruins of great antiquity are still to be seen there; but the country was historically unknown previous to the 13th century. The ruins of Angkor are of gigantic proportions, and seem as though reared by the hands of a giant race long since extinct.

CAMELS: 駱駝. The two-humped Bactrian camel is the chief burden-carrier between the north of China and Mongolia, and long strings of these animals may be seen daily in the streets of Peking.

CAMOENS' GARDEN. The celebrated spot at Macao which is said to have been a favourite resort of the great Portuguese poet of that name, author of the *Lusiad*. Odes in the poet's honour have been composed by Sir J. E. Davis, and others, and are now to be seen engraved on tablets outside the grotto. The following are specimen verses:—

Hic in remotis sol ubi rupibus
Frondes per altas mollius incidunt
Fervebat in pulchram camoenam
Ingenium Camoentis ardens.
Davis.

Gem of the orient earth and open sea,
Macao!.....that in thy lap and on thy breast
Hast gathered beatities all the loveliest
Which the sun smiles on in his majesty.
Bowring.

Patané! lieu charmant et si cher au poete,
Je n'oublirai jamais ton illustre retraite,
Ici Camoens au bruit du flot retentissant
Mêla l'accord plaintif de son luth gémissant.

Anonymous.

And one in Chinese:

奇才
詩德
大超
典人
立因
碑妬
傳被
世難

“Surpassing others in genius and virtue, because of jealousy he suffered evil.

“To commemorate his marvellous poetry and his noble character, this stone is now put up.”

CAMPO, THE. The foreign settlement at Ningpo is so called. *Campo* in Hindustani=Cantonment.

CAMPOI: 捷焙—carefully fired, or selected for firing. A selected variety of Congou tea. From the Cantonese pronunciation of the above two characters.

CAMPONG. A Malay word meaning *enclosure*. Generally used for a *village*.

CANDAREEN: 分. The hundredth part of an ounce of pure silver. From the Malayan “*kondrin*.”

CANFU: 漵浦. The old port of Hang-chou, visited by two Arabian travellers in the 9th century, and by Marco Polo in 1290, but now washed away or submerged. This identification has, however, been discarded of late in favour of *Canton*, through the Chinese *Kuang-chow Fu*.

CANGO. See *Kago*.

CANGUE. The heavy square wooden collar—*necktie 木風領*, as the Chinese humorously call it—worn by criminals for such offences as petty larceny, etc. Its maximum weight is regulated by law, as also the limit of time for which it may be imposed. It is generally taken off at night; but during the day the wearer must be fed by friends, not being able to reach his mouth himself.

From the Portuguese *canga*, yoke.

CANTON. A corruption of Kuang-tung 廣東, from the Portuguese method of writing it—*kamtom*. The capital

city of the province of Kuang-tung, said to date back to the fourth century B.C. First visited by the British in 1637, but not formally opened to trade until 1842, under the Treaty of Nanking. The Portuguese had arrived a century earlier (1517); they were followed by the Dutch, but by the end of the 17th century the trade was almost entirely in the hands of British merchants. Canton was captured by the allied forces of England and France in December 1857, and was held for about four years. The city wall dates from the 11th century, and has a circuit of somewhat over six miles.

CAPITAN: 甲必丹. Malay corruption of the word "captain," the sounds of which are imitated by the Chinese.

CAPOOR CUTCHERY: 三賴 or 三奈. A root found in Fokien and Szechuen, and powdered for making plasters. The Indian name means "root of camphor."

CARAMBOLA: 揚挑. The curious polygonal "Canton gooseberry" is so called.

CARDS, PLAYING. Are of various kinds, with many varieties in the method of playing. In Peking, the ordinary pack consists of 160 cards.

CARDS, VISITING: 名片. As used in China by men only, are oblong pieces of red paper, about 5 inches in length, inscribed with the name and surname of the owner. On the back, there is often an inscription in small characters, stating that the card is only for ceremonial purposes, meaning that it may not be used as a receipt for letters or money, or in evidence of any business transaction. Han-lin scholars of not less than three years' standing are permitted as a mark of distinction to use larger-sized cards, inscribed with proportionately larger characters written down the middle of the paper; but of

late years it has been customary for the high authorities to use these in their intercourse with foreign officials.

During the period of 27 months' mourning for a parent, either the colour of the card is changed to light-brown, or the characters 在苦 “with a clod (for a pillow),” or 制 “statute,” are added to the name. Similarly, during the year's mourning for a grandfather or a brother, 期 (read *chi*) is used; and during the lesser period of 5 and 3 months, the character 功; but in these cases the colour is not changed. When visiting at houses where festivity is the order of the day, the mourner, in deference to his friends' feelings, substitutes 從吉=“with you in your joy,” for the characters above mentioned.

The form of visiting-card used between officials of the same or similar rank is called a 兄弟帖; as handed by an inferior to a superior, a 手本. This latter is in effect a petition, stating the rank and titles of the petitioner.

“CARISBROOKE” CASE, THE. In 1875 a British steamer of this name cleared from Singapore to Hainan and Hongkong before any port on the former island was formally opened to trade. Accordingly, while discharging passengers and cargo there, she was seized by the Customs' Revenue Cruiser *Péng-chao-hai*, and on the promise of the captain to follow, an officer was put on board to bring her to Canton. Shortly afterwards the captain of the “Carisbrooke” went back on his promise and altered his vessel's course towards Hongkong; and the *Péng-chao-hai*, finding all signals useless, fired, under the direction of Mr. Marsh Brown who was on board, four shots at her, with such effect as to carry away the rudder and do other damage. The C. was then towed to Canton as a prize.

CASH: 錢. Fancy names 青蚨, 孔方, 阿堵, etc.

From *caixa*, the Moorish name of the tin coin found at Malacca by the Portuguese in 1511 and brought there from the Malabar coast. [哈沙 is said to be a Manchu term for *cash*.] Now used of the only coin east in China, some twenty odd of which are equal to one penny. Each cash has a square hole in the middle for convenience in carrying a large quantity; hence the expression “strings of cash.” Hence, too, the *jeu-de-mots* that a man should resemble a cash and be 志 (or 智) 圓行方 *round in disposition square in action*, or, by reading the first character 質—then, *round in shape, convenient for use*.

Rare specimens are frequently worn as charms by children and even by adults.

Copper cash seem to have been first coined by the Emperors of the Han dynasty, about 200 B.C., previous to which time pearl-oyster shells 貝 (old form resembling an open shell) were used like cowries. Some authorities date the coinage of cash as far back as the Emperor 景 Ching of the Chou dynasty, B.C. 544.

CATECHU. See Cutch.

CATHAY. China. Said to be a Persian corruption of 契丹, *i.e.* the Kitans who ruled northern China from A.D. 1118 to 1235 under the name of the Golden Dynasty 金朝, and were so called from their tattooing. Marco Polo always speaks of China as Kitai, and Tennyson writes—“Better fifty years of Europe than a cycle of Cathay.” In reference to which it has, however, been somewhat waggishly remarked that a Chinese cycle consists of only 60 years.

CATS: 豹 *miao*. The character is said to be so written because rats injure cereal sprouts (*miao 苗*) and cats catch rats! Dead cats are not buried, but hung on trees.

A cat washing its face portends the arrival of a stranger. Its nose is always cold, except on the day of the summer solstice. Kittens have great difficulty in surviving the 5th day of the 5th moon.

CATTY: 劍 or 斤. The Chinese pound= $1\frac{1}{3}$ lb. avoirdupois, is so called. Catty, or *kati*, is the Malayan word for a pound. N.B. Although the decimal system otherwise prevails throughout the Chinese weights and measures, the catty or lb. is, as with us, divided into 16 parts.

CAVAN or **CABAN**. A grain measure used in the Philippine islands= $3\frac{47}{100}$ cubic feet.

CELESTIAL EMPIRE. A common name for China, taken probably from the phrase 天朝 Heavenly Dynasty, which has been for many centuries in use amongst the Chinese themselves. Under the Han dynasty, China was often called 漢天 "heavenly Han;" and generally speaking, the epithet is a favourite one with the Chinese.

CENSUS, THE. Is an old established institution in China, but is taken in a very irregular manner both as to time and method. House-tickets are served out to the head of every household in each ward, and he is responsible for the return of all inmates, including lodgers; but as there is no fixed day on which these tickets are returnable, the results are approximate rather than exact. The population of China has been recorded as follows:—

By Pére Amiot in 1743=150,265,475.

„ Lord Macartney, „ 1792=333,000,000.

„ Official Census „ 1813=360,279,897.

„ Sacharoff „ 1842=413,686,994.

CENT. The hundredth part of a dollar. From the Latin *centum* a hundred. Written 先時 or 仙 at Hongkong; 占 at Amoy; 寸 at Foochow; at Shanghai 分.

CENSOR: 御史 or 都老爺. A member of the Cen-

sorate **都察院**, which is a body of men stationed at Peking under two presidents, one Chinese and the other Manchu, the officers of which are sent to various parts of the empire as Imperial inspectors. They are privileged to censure the Emperor for any act which they consider illegal, extravagant or unjust, without risk of losing their lives, though they are sometimes degraded for unpalatable advice. Also called "the ears and eyes" of the Emperor **耳目官**.

CHAAM FA: **蠶花**. Cocoons produced from eggs which have been kept over from the preceding year. They are thin, and worth much less than others.

CHAA-SZE: **茶師**—tea expert. A tea-taster; or more irreverently, a *tea-gobber*, from the habit of spitting out the tea tasted, instead of swallowing it.

CHAI MUI: **猜枚** or **拇戰**. A game played by two persons at a Chinese dinner-party or on any other festive occasion. The players look each other steadily in the face, and simultaneously extend one hand showing all, some, or none, of the five fingers stretched out, at the same time crying out what each thinks will be the sum total of the two sets of fingers thus exhibited. When either succeeds in guessing aright, his opponent has to swallow a cup of wine as a forfeit. Many fanciful formulas, varying in different parts of the Empire, have been substituted for the mere numerals which would sound harsh to a Chinese ear. The following is an example of one of these:—

一心	.. .	<i>one heart.</i>
二好	.. .	<i>two friends.</i>
三元	.. .	<i>three firsts.^a</i>
四季	.. .	<i>four seasons.</i>
五子	.. .	<i>five sons.^b</i>

六	合	.. .	<i>six cardinals^c.</i>
七	巧	.. .	<i>seven changeables^d</i>
八	仙	.. .	<i>eight genii.^e</i>
九	長	.. .	<i>nine long.^f</i>
十	全	.. .	<i>ten complete.</i>
	對手	.. .	<i>hands opposite;</i>

the latter being used when one player holds out his closed fist and expects his adversary to do the same.

“Every Person shall be liable to a penalty not exceeding Ten Dollars who shall utter Shouts or Cries or make other Noises while playing the Game known as *Chai Mui*, between the Hours of 11 P.M. and 6 A.M., within any District or Place not permitted by some Regulation of the Governor in Council.”—*Hongkong Ordinance*, No. 2 of 1872.

- [a. First on the list at the three great public examinations.
- b. Alluding to the five sons of Tou Yen-shan who all took high degrees.
- c. The six cardinal points ;—north, south, east, west, above, and below.
- d. The seven pieces of the Chinese puzzle.
- e. The eight Immortals of the Taoist religion.
- f. 九 nine here stands for 久 long, in the sense of a long life.]

CHAIRS (SEDAN): 輜子. The Emperor alone is entitled to employ 16 bearers for carrying his chair; a prince of the blood 8; the highest provincial authorities also 8—a privilege of which, however, they never avail themselves except on occasions of religious or state ceremonial; all other officials down to a Prefect 4, including a District Magistrate, if in office, but not if merely

expectant; below this grade 2. A bridal chair is red; that of all officials down to and inclusive of the Commissioners of Justice, Finance, and the Salt Gabelle (三司)—green; below this, blue, with slight variations of detail. A Taot'ai's chair would strictly speaking be blue; but he usually has brevet rank as Commissioner of Justice, on the strength of which he changes the colour to green. Foreign Consuls in China use green chairs, as being the highest local officials of their particular nationality, and by Treaty of equal rank with Taot'aïs. Chinese etiquette makes it necessary to get out of a chair to speak with a passing acquaintance. When two or more officials travel together, the highest in rank takes the foremost chair; were they on horseback the same official would be the second of the file, a servant always riding in front to clear the way. Within the city of Peking, only princes of the blood and some of the highest officials are permitted to use chairs.

CHAM. A mediæval corruption of *Khan* (可汗 or 汗); the title Great *Cham* of Tartary having been first applied to Genghis Khan (*q.v.*). Dr. Johnson was spoken of by Smollett as that “grim Cham of literature.” Has occasionally been written *Chane*.

CHAMBER OF HORRORS: 地獄 or 陰間—purgatory. That section of every municipal temple (城隍廟) which contains models of sinners undergoing the various punishments of the Taoist-Buddhist purgatory. For a full account of the ten courts into which it is divided, with a description of the tortures therein inflicted, see appendix to *Strange Stories from a Chinese Studio*. Our term is a fanciful one, in imitation of the celebrated Chamber at Madame Tussaud's wax-work exhibition.

CHANDOO. (Malay). Opium prepared for smoking.

CHANG: 丈. A Chinese measure=to 141 English inches.

CHANGES, BOOK OF: 易經 Yih-king. Contains a fanciful system of philosophy deduced from the combinations of the Eight Diagrams (*q.v.*). Possibly composed B.C. 1150 by Wêng-Wang 文王. Is one of the Five Classics (*q.v.*), the text consisting of sixty-four short essays, enigmatically and symbolically expressed, on important themes, mostly of a moral, social, and political character, and based upon the same number of lineal figures, each made up of six lines, some of which are whole and the others divided. The text is followed by commentaries, called the *Ten Wings*, probably of a later date and commonly ascribed to Confucius, who declared that were a hundred years added to his life he would devote fifty to a study of the *Yih-king*.

The following is a specimen:—

Text. The first line, divided, shows one moving his great toes.

The fifth line, undivided, shows one moving the flesh along the spine above the heart. There will be no occasion for repentance.

Wing. He moves his great toes;—his mind is set on what is beyond himself.

He moves the flesh along the spine above the heart;—his aim is trivial.

CHARACTERS, CHINESE. Are symbols of ideas, abstract and concrete. These characters are neither agglutinative nor inflexional, but vary in grammatical value as verb, substantive, or adjective, with their position in the sentence. K'ang Hsi's (*q.v.*) lexicon includes more than 40,000 separate characters, the origin of which appears to have been this:—

A few simple shapes of visible objects were followed up by others more or less easy to be identified, until the impossibilities of a wholly pictorial language gave place to the phonetic system upon which the present characters are based. Thus, the ancient Chinese drew a rude picture to represent the sound by which they designated a horse, viz: 馬 *ma*. But with a very limited number of vocables it followed that the sound *ma*, with differences of intonation, did duty in the spoken language for other ideas, as *ma* mother, *ma* agate, *ma* a locust, *ma* prawns, *ma* to curse, *ma* the head of a bed etc. By the phonetic system, the Chinese wrote down each of the above as *ma* horse, and then added a distinguishing symbol on the left, now known as the *radical* (*q.v.*). The new combinations formed would read thus: 媽 Woman-horse=mother; 瑪 jade-horse=agate; 蝴 insect-horse=locust; 魚 fish-horse=prawns; 驴 mouth-horse=to curse; 樂 wood-horse=head of a bed. In many cases these composite characters became the phonetics of other sets of characters, distinguished in like manner by appropriate radicals; besides which there is a small class of so-called "ideographic" characters, where the sense of the component parts yields the sense of the whole; *e.g.*, 木 a tree, 林 a forest, and 森 dense, obscure; 菩 western-nation-man, *sc.* Buddha.

CHARPOY. A bed. Term used in the Straits. From the Persian *charpæ* four-footed.

CHAYA. A Japanese tea house.

CHEE-CHEES. Anglo-Indian term of contempt for the Portuguese. From a native expression of disgust.

CHEFOO: 芝罘 or 之罘頭. A small headland on the coast of the Shantung province, which has given its

name to the celebrated watering-place and sanitarium of China; though as the foreign settlement lies close to the hill and village of Yen-t'ai (烟臺—Smoke Terrace), this would be its more appropriate designation. Was occupied instead of 登州 Têng-chou, which was opened to trade by Treaty of Tientsin 1858 but possessed no suitable harbour.

CHEFOO AGREEMENT, THE. A still unratified settlement of the Yunnan outrage (*q.v.*) arranged at Chefoo between Sir Thomas Wade, K.C.B., and H.E. the Grand Secretary, Li Hung-chang, in September 1867. Popularly known as the Chefoo *Convention*.

CHEKIANG: 淮 or 浙江—crooked river. One of the Eighteen Provinces. So called from the *Chê* river which traverses its southern part. Capital city Hang-chou Fu 杭州府. Old name 越.

CHEMULPO: 濟物浦. A port in Korea opened to trade by Treaty of 26th November 1883.

CHESS. Has been known to the Chinese for many centuries under a form not very unlike our own game. The board has 64 squares, is played with 16 men on each side, the two at the corners having equal power, and the next two (called *horses*) having a move equivalent to that of our knight. The chief differences are that the Chinese adversaries are separated by a river, over which some pieces cannot pass, while the "King" is confined to a square of nine moves only; and that the pieces are placed upon the intersections of the lines forming the board, instead of on the squares.

CHETTIES. The usurers or money-lending section of the Klings (*q.v.*).

CHI. See *Doctrine of the Ch'i*.

CH'IEN: 錢. (1) A mace, or tenth part of a Chinese ounce. (2) *cash*; money.

CH'IEN LUNG: 乾隆—enduring glory. The style of reign adopted by the great Emperor who ruled China from 1736 to 1796. Fourth of the present or Manchu dynasty. Received Lord Macartney's embassy 1794. Same as the Kien Long mentioned in De Quincey's magnificent essay—The Revolt of the Tartars—and elsewhere.

CH'IEN-LUNG: 錢龍—cash dragon. The harmless “hundred legs,” so common in northern China; not to be confounded with the centipede 蠍. Called “cash dragon” by the Chinese, because supposed to resemble a string of cash, and therefore regarded as rather an auspicious visitor.

CHIH-FU OR CHE-FOO: 知府—he who knows the *fu* or prefecture. The Prefect. [See *Fu*.] Has the general supervision of the civil business in his own prefecture.

CHIH-HSIEN, CHI-HEEN, or CHEHIEN: 知縣—he who knows the *hsien* or District. The District Magistrate. Familiarly called the “father and mother” of the people, (in common with Prefects), because of his close relations with them. Is responsible for the peace and order of his District. Has summary jurisdiction in civil and criminal cases; and as Coroner is bound to hold an inquest in all instances of death under unusual circumstances. Is directly subordinate to the Prefect [see *Chih-fu*]; sometimes to the Magistrate of an Independent Department. All transfers of land must be stamped with his seal.

CHIH-LI: 直隸—direct rule. The most important of the *Eighteen Provinces*. So called because from this province (i.e. from Peking) emanates the supreme power which governs the empire. Capital city Pao-ting Fu 保定府. Old name 直.

CHINA. The Chinese themselves have no term for their country which can be identified with this word. It may possibly be derived from the name of a dynasty—Ch'in or Ts'in 秦—which flourished B.C. 255-269, and became widely known in India, Persia, and other Asiatic countries, the final *a* being added by the Portuguese. Col. Yule says “We get the exact form *China*—which is also used in Japanese—from the Malay.” Chinese Buddhists write the Indian name 支那 *Chih-na*; also 震旦 *Chén-tan*, the last syllable being intended for the Sanscrit *stan* a country.

CHINA CONSUL, THE. The Magistrate of the Mixed Court (*q.v.*) at Shanghai is so called, being often addressed as “Consul” in open Court. He is actually so styled (領事) in the *Hu-pao* of 12 July 1884.

CHINA GRASS: 荸麻. The textile fibre of a hemp-producing plant (*bœhmeria nivea*) from which grass-cloth is made.

CHINA ROOT: 土茯苓. A false tuber (*Pachyma cocos*) found growing like a fungus from the roots of fir trees. Used medicinally by the Chinese.

CHINA SODA. Pidgin-English for *alum*.

CHINA STRAWBERRY. Pidgin-English for the *arbutus*.

CHINA'S SORROW. The Yellow river or Hoang Ho (*q.v.*). So named by the Emperor Tao Kuang because of the devastation caused by its oft-recurring floods. Has frequently been known to change its bed: the last time in 1856, when instead of emptying itself into the Yellow Sea about lat. 34°, this huge river turned off at right angles near the city of K'ai-fêng Fu, the capital of Honan, and found its issue in the Gulf of Pechili, lat. 38°.

CHIN-CHIN. A corruption of the Chinese salutation *ch'ing ch'ing* 請請, which answers to our good-bye, etc.

To “chin-chin Joss” is to perform religious worship of any kind. The Chinese, however, regard the expression as purely foreign, and are quite unaware that it is a mere imitation of their own term.

CHINESE GORDON : See *T'ai-p'ing*.

CHING : 經. (1) The Buddhist *sûtras*. (2) The Sacred Books of China, of which only five are recognised as such under the present dynasty, namely :—

- 1—Book of Changes, 易經.
- 2— do. History, 書經.
- 3— do. Poetry, 詩經.
- 4— do. Rites, 禮記.
- 5—Spring & Autumn 春秋.

The character 經 means *text*; but “Canon,” in the ecclesiastical sense of the term, would be the best rendering.

CHINKIANG : 鎮江—guard the river. A treaty port, and prefectoral city in the province of Kiang-su, near the junction of the Grand Canal and Yang-tsze. Opened by Tientsin Treaty 1858. Was captured by the British forces in 1842, and by the Taiping rebels in 1853, from whom it was retaken in 1857.

CHIN-SHIH : 進士—the entering scholar. Graduate of the third or doctor's degree, the examination for which is held once in every three years at Peking, whither intending candidates proceed from all parts of the empire. Only *chü-jen* (*q.v.*), who have not already taken office, are allowed to compete.

CHIT. From the Indian word *chitti* a letter, specially used of letters of recommendation given to servants. Used in China for all kinds of letters, notes, pencil scraps, I. O. U's, etc., etc.

CHIT-BOOK. The book which in China invariably accompanies letters or parcels sent, in order that the receiver

may sign his initials against the entry relating to himself, as a proof to the sender of due delivery.

CHŌ: 叻. A Japanese measure equal to 60 *ken* (*q.v.*) or 360 feet English. Also, land measure of 3,000 *tsubo* (*q.v.*).

According to the *Nichi Nichi Shimbun*, the length of telegraph lines constructed in Japan up to June of the ninth year of Meiji (1876), was 1904 *ri* 31 *cho* and 53 *ken*, including three sub-aqueous cables, viz., that of Shimonoseki, 28 *cho* and 13 *ken*; the river Banin, 16 *cho* and 22 *ken*; Tsugaru strait, 2 *ri* 1 *cho* and 28 *ken*. Forty-five telegraph offices had been established in Japan at the same time.

CHOGOLGAN. A league or association of Mongols.

CHON NOOKEE. See *Jon-nuké*.

CHOO HE or CHU-FU-TZŪ: 嘉朱. The great critic, and commentator on the Chinese Classics. A.D. 1130—1200. It is related that after death his coffin was seen suspended in the air, three feet from the ground, until at length his son-in-law approached, and kneeling down cried out “Master! the holy doctrine of Confucius should “be paramount—” (夫子當以聖教爲重); implying that supernatural manifestations ill befitted a disciple of the materialistic Sage. The coffin then descended, and resumed its original position.

CHOP: 號 or 字號. A mark, number, or brand. Hence a *chop* of tea means a certain number of chests of tea all bearing the same brand. Anything is said to be *first chop* when it is of first-rate quality. “But oh, you should see her ladyship’s behaviour on her *first-chop* dinner-parties, when Lord and Lady Longears come.” *Thackeray*. Put your *chop* on it=put your seal or stamp on it. Also see *Bargain Chop*, *Security Chop*, etc.

Said to be derived from the Cantonese pronunciation of **劄** to puncture. But *chápná* is the Hindustani word for “to stamp.” Thus, *chápá khána* is “a printing-office.” **CHOP.** A hulk, in which in the old days foreigners used to reside.

“The Australian mail steamer *Brisbane*, which has been anchored a little westward of the Police *Chop*, in getting up her anchor last evening to leave the port, found it foul of the chop moorings.” *Hongkong Daily Press*, 9 Oct. 1877.

CHOP-BOATS: 西瓜舡. Lighters or cargo-boats. Literally, “water-melon boats,” from the resemblance of the roof to half a water-melon. The last character is sometimes wrongly written 扁.

CHOP CHOP. The *pidgin* equivalent of “make haste.” From the Cantonese pronunciation of **急急**—*cup cup*, “quick, quick!”

CHOP-DOLLAR. A dollar chopped or stamped with a private mark as a guarantee of its genuineness. Many dollars are quite defaced by the repetition of this process; hence the phrase *chop dollar face* for a man deeply pitted with small-pox. A stand has recently been made in Hongkong against this practice which is confined to Chinese firms in the south of China only. Sometimes these dollars are chopped until the middle is broken out, leaving a large hole. They are then called “spectacle dollars.”

CHOP-HOUSES. Customs’ stations between Whampoa and Canton were formerly so called, from the chops or seals there used.

CHOP-STICKS: 快子—hasteners. Vulgarly written **筷子.** In the book-language **箸** or **筋** “helpers.” The bamboo or ivory sticks which take the place of knives

and forks among the Chinese. The native term has been absurdly rendered "nimble lads," from a misconception of the value of the second character. It is said by 蔡葛山, a former Minister of State, to have been substituted for 箸, which has the same sound and tone as 住 to remain, and is accordingly an inauspicious word for travellers and others who would rather "hasten" home.

CHOP, THE GRAND: 紅單 or 紅牌. The port clearance granted by the Chinese Customs when all duties have been paid is so called, because formerly it was the most important of the *chops* (*q.v.*) known to foreigners. It is, literally, *red chop*, from the large vermilion official seal upon it; and this name is sometimes used by merchant captains and others.

CHOSEN: 朝鮮. The Japanese-English transliteration of the two characters which form the Chinese official name of Korea (*q.v.*).

CHOTA HAZRI. The "small breakfast," or the early tea and toast. Recently extended to 12 o'clock breakfast, as commonly taken in China. Corrupted form of the Hindoo and Persian *chhota hāziri*.

CHOW or CHOU: 周. A celebrated dynasty which lasted from B.C. 1122 to B.C. 255. The *Chow le* 禮周, or "Chow Ritual," an elaborate detail of the various officers of the Chow dynasty with their respective duties, is assigned to this period.

CHOW or CHOW-CHOW. Food of any kind. Pidgin term invented by Europeans probably in imitation of Chinese sounds. A *chow-chow* amah is a wet nurse. To "chow-chow Joss" is a phrase which illustrates both the adaptability and the undesirability of pidgin-English as a means of communication with the Chinese.

CHOW-CHOW. A preserve in syrup, made up of odds

and ends of orange-peel, ginger, pumelo-rind, and leavings generally from the preparation of other preserves. Hence *chow-chow* pickle, which means nothing more than "miscellaneous" or "assorted."

CHOW-CHOW (OF CARGO). Miscellaneous, as opposed to staples. "He's a *chow-chow* man"—a dealer in all kinds of goods, such as matches, musical-boxes, photographs, etc., etc.

CHOW-CHOW WATER. Same as our nautical term *race*. An overfall of water produced by strong currents dangerous to small boats. Also used of eddying water. Origin of phrase unknown.

CHOW FAH. "Celestial Prince." The child of a king of Siam by a wife who was herself the daughter of a king. Children by other mothers are *Phraong Chows*. Daughters of princes are *Maum Chows*.

CH'OW-FANG: 鋤防—take measures for defence. The "defence tax." Originally known as *Hui-fang* 會防—join in defending. Was first imposed, in the shape of a voluntary capitation tax, for the recovery of the city of Su-chow, taken by the Taiping rebels May 1860; and subsequently continued, under its changed name, as a tax upon inland trade, chiefly in the neighbourhood of Shanghai.

CHOWRY: 塵尾 or 塵土拂. A Hindoo word meaning fly-brush. Specially applied to the Buddhistic emblem, which is generally a yak's tail and is commonly used in China as a fly-flapper 拂蠅. The chowry, under the Chin 普 dynasty, was the distinguishing mark of a great conversationist.

CHRONOLOGY, CHINESE. Begins, according to the historian Ssü-ma Ch'ien, with the Yellow Emperor, B.C. 2697; but B.C. 1,000 may be roughly fixed upon as the

earliest date of which there remains any satisfactory record.

CHRYSE. A term vaguely applied by Ptolemy to the border regions of Indo-China.

Col. Yule says “Chrysé is a literal version of the Sanskrit Suvarnabhumi, or Golden Land, applied in ancient India to Indo-Chinese regions.”

CHUANG YUAN: 狀元. The first on the list at the final contest for admission to the Han-lin Academy (*q.v.*) between candidates successful at the great triennial examination for the *chin-shih* or doctor's degree. This examination is called 殿試, because held within the palace at Peking; and the position of a *chuang yüan* may be compared with that of a Senior Wrangler, as being the first man of his year.

CHÜ-JÊN: 舉人—the raised man. A graduate of the second or master's degree, the examination for which is held triennially at all the provincial capitals. First created under the T'ang dynasty, during the reign of the Emperor 太宗, A.D. 627—650.

CHUNAM. A Sanscrit word meaning *lime*. A mixture of lime, oil, and sand, used in China for paving yards, paths, racquet-courts, etc.

CHUTNEY. A Hindoo word (chutni), meaning a kind of pickle.

CHUSAN: 舟山—boat island. So called because it was thought to resemble a boat. Occupied by the British forces in 1842. Lies off the mouth of the Ningpo river. Towards the end of the 17th century the East India Company established a factory here, but met with no commercial success, and abandoned it only a few years afterwards.

CLANS (Chinese): 族 or 宗族. Hamlets, villages, and

sometimes even country towns, are inhabited by people of one common surname and ancestry, forming a tribe or clan.

CLASSICS, THE. A term which is applied by foreigners to what would be more appropriately called the *Sacred Books* of China. See *Four Books* and *Ching*.

CLOISONNÉ. The French term for *enamel* (q.v.); so called because of the *cloisons* or partitions of metal by which the colours are divided.

COCHIN CHINA. (1). This country was, under the Han Dynasty, subject to China, and constituted the 交趾 (or 趾) 郡, which name, as pronounced in Canton—Kau-chi—seems to represent with sufficient accuracy the modern *Cochin*. See *Kiao-tchi*.

(2). From *Kowchin* 九真, a name for Annam and Cambodia.

COCOON: 蠶繭. Has been derived from the Latin *coccum*, a berry, through the Italian *coccone*; but is more probably a derivative of the French *coque*, shell.

Pierced cocoons, or those through which the insect has bored its way out, are called 蠶壳.

CO-HONG. See *Hong merchants*.

COIR: 機. The fibre of cocoa-nut; also prepared from the bark of the hemp palm. Much used in China for ropes, brooms, mats, fly-brushes, etc.

COLANSOO. See *Ku-lang-su*.

COLAO: 閣老—cabinet elder. A Secretary of State under the Ming dynasty. Thus written by the Jesuit missionaries.

COLOURS:—

Yellow: the Imperial colour. Princes of the blood have yellow ropes for their sedan chairs. (See *Girdle*.) *Red*: the official colour of China under the Chou dynasty.

The emblem of joy. The colour of ordinary visiting cards, mandarin seals, bride's dress, bridal chair, etc. *White*: emblem of mourning. White hats and white shoes are never worn except as mourning. *Blue*: At the death of an Emperor all official seals are stamped in this colour, and the paper of scrolls etc. on doorposts is also changed to blue (or black and white). The ordinary colour of the chair (*q.v.*) of a mandarin below a certain rank. *Green*: The colour of the chair of a mandarin above a certain rank. *Light Brown*: colour of visiting cards when in mourning. After some time has elapsed, a small piece of paper of this colour, with the name inscribed, is pasted in the middle of the usual red card. *Mauve*: is used for the seals of the highest authorities. *Black*: is almost tabooed, as significant of evil. Black fans are used only by old people who are supposed to be beyond the reach of bad influences. Prisoners under the Han dynasty wore black clothes. Official underlings are called the "black band." Devils are always depicted with black faces. Dragon-boats (*q.v.*) are of all colours except black. Opium is called "black dirt," and "to be stained black" is to be addicted to the pipe.

COMMANDMENTS, THE TEN: 十戒 (Buddhist).

1. Thou shalt not take life.
2. „ „ „ steal.
3. „ „ „ commit adultery.
4. „ „ „ lie.
5. „ „ „ drink wine.
6. „ „ „ recline on fine couches.
7. „ „ „ wear flowers or ribbons.
8. „ „ „ sing, dance, or witness plays.
9. „ „ „ wear jewels.
10. „ „ „ eat except at fixed hours.

Lay Buddhists are, however, only bound to observe the first five of the above; the others are for the priests.

COMPASS, MARINER'S. Said to have been invented by Chou Kung (B.C. 1110), under the form of a "point-south-chariot," in order to guide on their return-journey certain tribute-bearing envoys who had come to China from Tonquin. But there appears to be no authentic record of the use of the compass as a nautical instrument by the Chinese previous to the 12th century of our era.

COMPOUND. The common term for a walled enclosure such as those in which stand the dwelling-house and offices of foreigners in China. The etymology of this word is unknown; it is said, however, to be a corruption of the Portuguese *campania* derived from *campo* a plain. Compare the Malay *campong*.

COMPRADORE: 買辨—negotiator of purchases. From the Portuguese *comprar* to buy. The name given to the Chinese agent through whose means foreign merchants in China effect their purchases and sales. Chinese store-keepers and ship-chandlers are also thus designated. The word *compradore* is often transliterated, as follows: 江北大 or 康白度 or 糜擺渡.

COMPRADORE'S ORDER. A draft payable by the compradore, in whose hands a sum of money is usually placed to meet the current expenses of a firm.

CONFUCIAN PENCIL: 文筆塔. Stone columns and small pagodas in the form of the ordinary Chinese writing-brush or pencil are frequently erected to improve the Fêng-Shui (*q.v.*) of a locality. One of the former kind may be seen at Ningpo; the small pagodas of that shape are common all over the south of China. Two may be seen close to Whampoa.

CONFUCIAN TEMPLE: 文廟. To be found in every Prefecture, sub-Prefecture, District, and market-town throughout the empire. In it stand tablets of the Sage, his four evangelists 四配, twelve apostles 十二哲, and other disciples, besides numerous famous literary men of all ages who have contributed to a better understanding of the Confucian doctrines.

CONFUCIUS: 孔夫子—K'ung the Master. The Jesuit missionaries took the Chinese sounds of these three characters—Kung fu tzü—and Latinized them into their present form.

The great ethical, not religious, teacher of China. Flourished B.C. 551-479. [For specimens of his writings and sayings, see *Spring and Autumn* and *Analects*.] Like many other of the world's prophets, he was neglected in life to be honoured after death. Hereditary rank was bestowed by the Emperor Kao Tsu of the Han dynasty (B.C. 200) upon his senior descendant, and the family still continues to enjoy many privileges and immunities to this day. Confucius was placed by Comte in the second rank of teachers; but his name was wholly omitted from G. A. Sala's list of the Hundred Greatest Men, published a few years ago. The following quaint description of a man who for centuries has influenced hundreds of millions, is given in ch. x of the *Analects*, which makes it incumbent upon us to accept its details as exact:—

“Confucius, in his village home, looked simple and sincere, as though he had nothing to say for himself. But when in the ancestral temple or at Court, he spoke minutely, though cautiously.

“He did not use deep purple or puce colour in the trimmings of his dress. He required his sleeping-dress to be half as long again as his body.

“He did not dislike to have his rice finely cleaned, nor to have his minced meat cut quite small. He did not eat meat which was not cut properly, nor if served without its proper sauce. Only in wine, he laid down no limit, but he did not allow himself to be confused by it. He was never without ginger when he ate. He did not eat much. When eating, he would not talk. When in bed he would not speak. If his mat was not straight, he would not sit on it.

“When he saw any one in mourning, he would change countenance. When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up. On a sudden clap of thunder, or a violent wind, he would change countenance.”

Hence the following skit, from the pen of Bret Harte:—

Confucius—His Habits.—In walking the Master usually put one foot before the other; when he rested it was generally on both legs.

If in walking he came upon a stone, he would kick it out of the way; if it were too heavy he would step over or around it.

Happening once to kick a large stone, he changed countenance.

The Superior Person wore his clothes in the ordinary manner, never putting his shoes upon his head, nor his cap upon his feet.

He always kept the skirts of his robe, before and behind, evenly adjusted. He permitted not the unseemly exposure of his undergarment of linen at any time.

When he met his visitors he rushed towards them with his arms open like wings.

His Poetry.—The following was written in his sixty-fifth year, on leaving Loo :

‘ Oh, I fain would still look toward Loo,
But this Kwei hill cuts off my view—
With an axe I will hew
This thicket all through
That obscures the clear prospect of Loo.’

In later years the following was composed by his disciple Shun :

There once was a sage called Confu—
Cius, whose remarks were not few :
wooded He said, ‘ I will hew
This blasted hill through,’
While his friends remarked quietly, ‘ Do.’

His Ethics.—The Master said, ‘ One virtue goes a great way. In a jar of (chow-chow, properly flavored with) *preserves* ginger, even a dead mouse is palatable.’

On Wau asking him if it were proper to put dead mice in *preserved ginger*, he replied, ‘ It is the custom.’

When he heard that Chang had beheaded an entire province, he remarked, ‘ This is carrying things to an excess.’

On being asked his opinion of impalement, he replied that ‘ the end did not justify the means.’

Hop Kee asked him how to tell the superior man. The Master replied, ‘ How indeed ! ’

The Duke Shang asked him one day, ‘ What constitutes the State ? ’ Confucius replied, ‘ The question is asinine.’

His Jokes.—One day being handed a two-foot rule, Confucius opened it the wrong way, whereupon it broke. The Master said quietly, that ‘ it was a poor rule that wouldn’t work both ways.’

Observing that Wau Sing was much addicted to opium, the Master said; ‘ Filial regard is always beautiful.’ ‘ Why ? ’ asked his disciple. ‘ He loves his poppy,’ replied the Master, changing countenance.

‘Is that nankeen?’ asked the great Mencius, as he carelessly examined the robe that enfolded the bosom of (the fair Yau Sing.) ‘No,’ replied the Master, calmly, ‘that’s Pekin.’

CONFUCIAN TEMPLE. See *Temples*.

CONGEE: 粥 or 糜粥. A thickened decoction made of rice or millet boiled very soft. From the Hindee *kanji* “rice-gruel.” Congee-house is sailor slang for “gaol.”

CONGOU: 工夫—labour. A kind of tea; said to be thus named from the labour of preparing it. From the Amoy pronunciation of the above two characters.

CONSOO HOUSE. The public building belonging to the old hong-merchants (*q.v.*) at Canton. From the local pronunciation of 公司 *company*.

The *Consoo fund* was originally started to defray the debts of bankrupt Chinese hongs at Canton, dealing with foreigners under the old monopoly system. It was the proceeds of a tax of about 3 per cent. on all foreign exports and imports.

CONTRACTS: 合同. May be written or verbal. In the former case, the contract should be signed and *sealed* in the presence of witnesses. In the latter, it is necessary that bargain-money should have passed before the agreement can be held to be binding.

COOLIE. The menial of the east. Two etymologies have been given:—(1) *Kholees* or *Kolis*, the Hindee name of a degenerate race of Rajpoots in Guzerat. (2) A Tamil word *Kuli*, meaning wages. A third and more likely etymology is the Turki word *kuli* a slave. The Chinese write the word in various ways without reference to its meaning; though we have seen 苦 *K'u*, “bitterness,” and 力 *li*, “strength.”

COOLIE CHINESE. A term used for the distorted Chinese employed by compradores, shroffs, and servants generally, with reference to their foreign masters and mistresses; e.g., the use of 末士 *mo-shih* for *Mr.* instead of the proper Chinese equivalent; 兵頭 *ping t'ao* “soldier boss” for H. E. the Governor of Hongkong; 江臣 *Kong-shan* in imitation of the word “Consul” etc., etc.

COOLIE ORANGE: 橙. The *citrus aurantium* or common orange. Coolie here=common, just as *mandarin* (*q.v.*) often signifies *superior kind of anything*.

COPYRIGHT. Although no written copyright law exists in China, it is open to an author to prosecute any one who publishes his works. Thus, the phrase 翻刻必究=“All rights reserved,” is often seen upon title-pages of the better class of books.

COREA. See *Korea*.

COURT DIALECT, THE. The dialect spoken in Peking and its neighbourhood.

COURT OF CONSULS. A tribunal consisting of three Treaty Consuls chosen annually by the Consular Body, before which all suits against the Shanghai Municipal Council are heard and determined.

COVID. The Chinese foot measure of ten inches=14.1 inches English. [Portuguese *côvado*, the Flemish ell.]

COWRY. A shell used as money, 200 being equal to one *ānā* or about three half pence; but the value varies in different localities. The word is Hindee.

COXINGA. See *Koxinga*.

COYAN or KOIAN. Malay measure of 40 piculs (*q.v.*)=about 2 tons.

CRACKLE: 逼裂文. A peculiar kind of chinaware

covered with innumerable cracks; hence the name, which is the same both in English and Chinese.

CRIMSON EYEBROWS. A name given by Fan Chung, leader of a band of insurgents against the rule of the usurper Wang Mang (A.D. 23), to his followers, who had painted their eyebrows red in token of their resolve to fight to the last drop of their blood.

CRORE. Corrupt form of the Hindee word *kror*= 10,000,000.

CUDBEAR: 紫粉. A red dye prepared from a kind of lichen found in France and Sweden, and an article of import into China. The name was invented by Dr. Cuthbert Gordon, who obtained a patent for this powder, in order to connect it inseparably with his own.

CUE: 簪. The tail of hair worn by every Chinaman. Introduced into China by the present (Manchu) dynasty, only about 250 years ago, and long resisted by the natives of the Amoy and Swatow districts, who, when finally compelled to adopt the distasteful fashion, concealed the badge of slavery beneath cotton turbans, the use of which has survived to the present day.

CUMMERBUND. A sash worn round the waist instead of braces. From *kamar* the loins, and *band* a fastening. [Persian compound.]

CUMQUAT: 金橘—golden orange. A kind of small orange. The *citrus madurensis*. Found in the South of China, and so-called in imitation of the Cantonese sounds. The Chinese term is used metaphorically in the sense of *darling*, much as *chou* “cabbage” in French.

CUMSHAW. A present of any kind. From the Amoy pronunciation of 感謝—grateful thanks. Often used by Chinese beggars to foreigners in the same sense as

“baksheesh,” which word is unknown to the phraseology of the Far East.

CURIO. Abbreviation for *curiosity*, as applied to bronzes, netsukés, specimens of old China, etc., etc. The word is now commonly used on sign-boards exhibited outside the shops of Chinese tradesmen in this particular line who desire to attract foreign customers.

“The vendor of small and second-hand curios, exposes upon some door-steps his brass trinkets, his vases, his little snuff bottles, and a multitude of trifling articles difficult to guard from thieves, with no other protection than eternal vigilance.” *Bits of Chinese Travel.*

CURRY. A corrupted form of the Hindee word *kärhi*, a stew. Usually written *karick* by the French.

CUSPIDOR. From the Portuguese *cuspir* to spit. The ornamental Chinese vases used as spittoons are usually so called.

CUSTARD APPLE: 番荔枝—the foreign *lichee*. The fruit of the *anona squamosa*. Is a native, according to Dr. H. F. Hance, of the West Indies and of Brazil; but was introduced into Asia more than a hundred years ago. So called because the pulp has a white, custard-like appearance.

CUTCH: 兒茶. An extract obtained by boiling the brown heartwood of the *Acacia catechu*. So called from the Runn of Cutch, near which the tree grows. Used by the Chinese as a dye and medicine.

Otherwise known as *Terra Japonica*, from the old belief that it was an earth.

CUTCHA. The opposite to *pakka* (*q.v.*).

CYCLE, CHINESE. Consists of 60 years, designated by the combinations of a set of ten and a set of twelve characters, taken two together in order. Said to have been invented B.C. 2637.

DÁBÁN. A Mongol word signifying *mountain pass*; e.g., Yanghi Dábán.

DAGOBA or DHAGOBA. From *dhātu gopa* “relic preserver.” See *Stūpa*.

DAI-BUTZ or DAIBOOTS: 大佛—great Buddha. Specially of the huge bronze idol, 45 feet in height, at Kamakura in Japan, the former capital of the Tycoons; but may be used of any image of Buddha.

DAIDJI: 台吉. Japanese hereditary nobles who claim descent from the founder of the Mongol empire, or from the Khans or titular princes and dukes of the various Mongol tribes. May be compared with the Chinese “Yellow Girdles.”

DAI IN KUN: 大院君. The father of the present King of Korea. Three years ago he became involved in political intrigues, and was carried off to China, but has recently been permitted to return to Korea.

DAIMIO: 大名—great name. A Japanese feudal chief or prince. Now called *kwazoku* 華族, the other two classes of Japanese society being the *shizoku* 士族 or vassals, formerly known as *samurai*, and the *hei-min* 平民 or people, including manufacturers, agriculturalists, artisans, and citizens generally.

DAISAKAN: 大屬. The old term for Japanese Government clerks of the 1st grade; now changed to *Itto-zoku* (一等屬).

DALADA. The left canine tooth of Buddha, now preserved at Kandy, where it was exhibited to the prince of Wales.

DALAI LAMA: 達賴喇麻. One of the two popes of the yellow or reformed church of the Lamas. Resides at Lhassa, the capital of Tibet. The other is the Lama Panchhan Rinbochhi of Tashilunpo. Also called Teshu-

lama or Banchin erdeni. *Dalai* is a Mongol word signifying the "Ocean."

DAMAR or DAMMAR: 吧嗎油. Is a kind of resin dug out of the forests by the Malay, and apparently the fossilized juices of former growths of the jungle, probably of palms. It is used by the Malays for torches, and by the Chinese for caulking boats. D. is the Malayan term for resin generally.

DANCING. Was not unknown to the ancient Chinese, though of a character allied rather to the minuet than to the valse. May still be seen upon the Chinese stage. For dancing in Japan, see *Fan Dance* and *Jon-nuké*.

DANDY. A name applied to the two-wheeled vehicles of Province Wellesley in the Malay peninsula. In India, the dandy is a hammock slung on a staff, in which the rider sits sideways. Much used by ladies at hill-stations. From the Hindoo *dandi* a staff.

DEATH-BLOW TO CORRUPT DOCTRINES. A scurilous and disgusting Chinese pamphlet published about 1870, and directed against the propagation of Christianity in China. Translated into English by Dr. Nevius of Chefoo.

DEER'S HORNS: 鹿茸. Imported into China (exported from Newchwang) in large quantities, and used as a stimulant medicine, the only explanation for which seems to be the quantity of ammonia therein contained; though it is quite possible that the sound of the character for deer (identical with that of 緯 emolument, and in some dialects 樂 pleasure, ease) and its emblematic meaning have not been without their influence upon a superstitious people.

DELEGATE BIBLE. A version of the Bible in Chinese, originally intended to be the joint work of Delegates from

the various Protestant missionary societies in China. On this plan the New Testament was completed in 1850; but at the 9th ch. of Deuteronomy, there was a split in the camp, and Messrs Boone and Bridgman retired, leaving the Old Testament to be completed (in 1855) by Messrs Medhurst, Stronach, and Milne. The style is professedly high-class; but the result is for the most part either unintelligible or obscure.

DENGUE. The Indian name of a kind of fever. Pronounced in various ways, but generally *dengee* with a hard g. Has been derived by some amateur philologue from "Aden ague"—Aden being the place from which it was introduced—by an elision of the two a's.

DEVAS. Divine beings, resident either upon earth or in one of the six celestial worlds (feminine *devi*). They are of three kinds:—(1) *Kamavachera*, or those still under the dominion of the passions. (2) *Rupavachera*, a higher class, though still trammelled with a form. (3) *Ampavachera*, the highest in degree of purification, devoid of form.

DEVILS: 鬼. Strictly speaking, the disembodied spirits of dead people, but popularly applied to all kinds of ghosts, bogies, the denizens of the Chinese infernal regions, and last, though not least, to foreigners (see *Fanqui*) because of their blue eyes and shrill voices. Devils often mingle with the living in order to work some mischief; but they may always be detected by their want of appetite, their dislike to the smell of sulphur, and the fact that their bodies throw no shadow. Sometimes they are of a milder disposition, a case being on record in which a devil gained a literary degree for his friend and benefactor.

They too suffer death and become 鬼.

DHOBY. The Hindoo word (*dhobi*) for a washerman.

Used in Hongkong, but seldom heard in the north of China.

DHYANA. A state of abstract meditation, leading to the entire absence of any desire for existence.

DIAGRAMS, THE EIGHT: 八卦. Eight combinations or arrangements of a line and a divided line, either one or other of which is repeated twice, and in two cases three times, in the same combination. Thus there may be three lines, or three divided lines, a divided line above or below two lines, a divided line between two lines, and so on, eight in all. These diagrams are said to have been invented two thousand years and more B.C. by the monarch Fuh-hi who copied them from the back of a tortoise. He subsequently increased the above simple combinations to sixty-four double ones, on the permutations of which are based the philosophical speculations of the Book of Changes (*q.v.*). Each diagram represents some power in nature, either active or passive, such as fire, water, thunder, earth, etc., etc.

“Whoever the author of the Diagrams may have been, “he seems to have arrived, whether by inspiration or ob-“servation, induction, deduction, or whatever process, at “the simple conclusion that all things visible are but the “phenomena consequent on the action of certain forces.”

Alabaster. See *Yin* and *Yang*. The following are specimens of these Diagrams:—



DICE. Chinese dice are peculiar in that the ace and four are invariably red, while the other points are black. That the ace should be thus marked is easily intelligible, both on account of the Chinese fancy for a dab of the auspicious colour on every available object, and also because the ace is in many cases the highest throw; but it is not generally known why the four should be distinguished in like manner

to the exclusion of the rest. One day the Emperor 元宗 Hsüan Tsung of the T'ang dynasty was playing a game with his favourite concubine Yang (楊貴妃), and wanted three fours to win. As the dice rolled out, one of them settled down at once shewing the desired number, while the others went on spinning round and round. "Four ! four ! four !" cried out His Majesty much excited, and the dice immediately settled in obedience to the Imperial call. A eunuch standing by suggested that something should be done to mark this extraordinary event, and orders were consequently issued that in future the four should be coloured red.

A slightly varying account is given in the 情史 under the heading 開元. It is also related in the 說郛 that dice were previous to the T'ang dynasty made of wood, and that then the seeds of the *abrus precatorius* were inserted into small holes, hollowed out for that purpose, to mark the various red points required.

DITCHERS. (1) Calcutta Englishmen are so called, from a fosse dug round the city in 1742, as a defence against the Mahrattas.

(2) The long narrow steamers built for the China trade subsequent to the opening of the Suez Canal, which is the "ditch."

DIVORCE: 出妻. A Chinaman may divorce his wife for any one of the following reasons :—

(1) Barrenness ; (2) Lasciviousness ; (3) Neglect of his parents ; (4) Talkativeness ; (5) Thieving ; (6) Jealous temper ; (7) Loathesome disease.

But not under any one of the following extenuating circumstances :—

(1) If the wife has been in mourning (*q.v.*) for her

husband's parents ; (2) if the husband has grown rich since their marriage ; (3) if the wife has no home to which she can go back.

DOCTRINE OF THE CH'I (氣). [Before perusing the following quotation from Mr. Alabaster's exposition of this difficult subject, the reader is requested to refer to (1) *Diagrams* and (2) *Yin and Yang*.] "To class phenomena was his next thought, but ere he could conveniently do so, he needed now a name not only for his symbol but for its parts; and from the sound of the wind which had breathed the dead water before him into life and motion, he called the Initial Force *Ch'i*, adding thereto the word by which they already expressed grandeur, *T'ai Ch'i*, the Great Breath, the life, the soul, the spirit of the Living Universe."

DOCTRINE OF THE MEAN: 中庸—invariable medium. One of the Four Books, the title of which was translated as above by Dr. Legge. A philosophical work, ascribed to K'ung Chi, otherwise known as Tzŭ Ssŭ, the grandson of Confucius. Traces the ruling motives of human conduct from their psychological source. The following is a specimen :—

In archery we have something like the way of the superior man. When the archer misses the bull's-eye, he turns and seeks for the cause of his failure in himself.

How abundantly do spiritual beings display the powers that belong to them ! We look for them, but do not see them ; we listen for, but do not hear them ; yet they enter into all things and there is nothing without them.

DOKMA. The Parsi burying-ground or Tower of Silence (*q.v.*).

DOLLAR. From the German *thaler*, which word was

taken from the name of the place "Joachims-thal," where, in the 15th century, the Counts of Schlick coined the silver extracted from their mines into one-ounce pieces. The symbol \$ has been supposed to be the monogram of U.S.—United States; but others maintain that it is an imitation of the pillars and scroll on the Spanish Carolus or "pillar" dollar (*q.v.*).

DOLON NOR. (See *Lama Miao*). A famous place in Mongolia, so called from the seven lakes (*nor*) there.

DOMA. Court-yard in a Japanese house.

DOTCHIN: 度秤 *tu ch'ēng*, to weigh. A steel-yard.

DOUBLE ISLAND. (See *Swatow*.) The Chinese name *Mah-soo* is either 孚嶼 *lit*, "double island," or 媚嶼 from the name of a goddess who has a small shrine there. Is called 放雞山 "release-fowl-hill" in the Hist. of Chao-chou Fu.

DRAGON: 龍. The Chinese emblem of Imperial power. A fabulous monster whose habitat is in the clouds, by which it is concealed from view. The Imperial dragon is distinguished by the addition of a fifth claw.

DRAGON BOATS: 龍船. The long boats used for racing at the Dragon Festival.

DRAGON FESTIVAL: 端陽 or 端午. A river festival, annually celebrated with boat racing on the 5th of the 5th moon in memory of the poet and patriot Ch'ü P'ing of the 4th cent. B.C., who, degraded by his prince and disgusted with the world, drowned himself in the river汨羅.

DRAGON THRONE: 龍位. So called because the dragon is the Chinese emblem of Imperial power.

DRAMA. See *Theatre*.

DUBASH. A two-tongued man, *sc.* linguist (Indian).

DUCKS. See *Bombay Ducks*.

DUIT. At Singapore, equals $\frac{1}{4}$ cent.

DUNGANS. Mahomedan subjects of China who in very early times were colonised, under the name of Gao-tchan, in Kansuh and Shensi, and subsequently spread westward into Chinese Turkestan and Jungaria. Some however maintain that the D. are a distinct race, who in the fifth and sixth centuries occupied the Tian Shan range, with their capital at Karashar. But *Tungani* means in the dialect of Chinese Tartary "converts," i.e. to Mahomedanism, to which they were converted in the time of Timour by an Arabian adventurer. Were finally destroyed as a people by the Chinese in 1876.

DUTCH WIFE. A light frame, either of rattan or lacquered wood, used in bed as a kind of leg and arm rest, with a view to coolness, by persons who sleep badly in hot weather. Those in use among the Chinese are hollow cylindrical frames of bamboo, and are called, by a curious coincidence, 竹夫人 "bamboo wives." Also mentioned by 陸龜蒙 Lu Kuei-mêng, the celebrated poet of the T'ang dynasty, under the name 竹夾膝 "bamboo leg rests."

Apropos of this entry, we may add that a Chinese bed-warmer is called a 湯夫人 or *hot water wife*, being generally a hollow earthenware figure, filled with hot water and used as a hot bottle with us.

DURIAN (*Durio Zibethinus*). A fruit found in the Malay Archipelago, of about the size of a man's head, with a thick rind containing a creamy pulp of a delicious flavour but so horribly offensive in smell that few Europeans can bring themselves to taste it.

DYAKS: 里猫柔. More correctly *Dayaks*. Used by

the Malays as a generic term for all the wild races of Sumatra and Celebes, but now especially of Borneo, where they are most numerous, in which sense it is equivalent to our word "savages."

DYNASTIES, CHINESE.

Legendary Rulers	B.C.	2852—2205
Hsia dynasty	夏	2205—1766
Shang ,,	商	1766—1122
Chou ,,	周	1122—255
Ch'in ,,	秦	255—206
Han ,,	漢	206—A.D. 221
Minor dynasties	A.D.	221—,, 618
T'ang dynasty	唐	618—,, 907
Five dynasties	五代	907—,, 960
Sung dynasty	宋	960—,, 1260
Yüan (Mongol)	元	1260—,, 1368
Ming ,,	明	1368—,, 1644
Ch'ing (Manchu)	清	1644—

DZASSAK: 扎薩克. The chiefs who rule the Mongolian Banners (*q.v.*) are so called. The office is in some cases hereditary; in others, conferred by Imperial appointment.

EARTH, TEMPLE OF: 地壇—altar of Earth. A large enclosure within the walls of the Chinese or outer portion of the city of Peking, dedicated to the worship of Earth as one of the Three Forces 三才, *i.e.* Heaven, Earth, and Man. It is here that the Emperor, ploughing with his own hand, annually turns the first sod of the year, desiring by his example to glorify Agriculture, the mainstay of the Chinese people.

EAST INDIA COMPANY. First established a factory (*q.v.*) at Canton in 1684. Monopoly terminated 1834. The character 公 for 公司 *company*, as prefixed to

opium (公烟 company opium) and other goods, is a survival of the old days when the name of the celebrated "Kumpani" was sufficient guarantee for the quality of its goods.

EIGHTEEN PROVINCES, forming China Proper.

1. Chihli	10. Hupei
2. Shantung	11. Hunan
3. Shansi	12. Kuangtung
4. Honan	13. Kuangsi
5. Kiangsu	14. Yunnan
6. Anhui	15. Kueichow
7. Kiangsi	16. Szechuen
8. Chekiang	17. Shensi
9. Fukien	18. Kansuh

To these might now be added Shing-King (*q.v.*) which is virtually a nineteenth province, its administration having recently (1876) been changed from military to civil.

[For Chinese characters, old names, capital cities etc., see under each heading.]

The thirteen provinces of the Ming dynasty may be obtained from the above table by striking out Nos. 1, 5, 6, and 18, and combining Nos. 10, and 11, into one.

ELEUTH MONGOLS: 厄 (or 頸), 魯特. Same as the "Kalmucks," which is the western name of this division of the Mongols. "Eleuth" or "Oëlot" is probably from Wara or Oirad 瓦喇, the name of the leading tribe known to the Ming Emperors.

EMPRESS DOWAGER: 慈禧皇太后. The mother of the last Emperor T'ung Chih (*q.v.*). She was actually only a concubine of the Emperor Hsien Fêng, but as mother of the Heir Apparent who subsequently ascended the throne, she ranked with the real Empress 慈安;

and for many years, until the death of the latter, the two ladies ruled China together.

EMPERORS OF THE PRESENT DYNASTY, KNOWN AS THE
TA TSING (q.v.) OR "GREAT PURE."

<i>Style of reign.</i>	<i>Accession.</i>	<i>Reigned.</i>	<i>Chinese.</i>
Shun Chih	1644 A.D.	18 years	順治
K'ang Hsi or Kang Hi	1662 "	61 "	康熙
Yung Chêng	1723 "	13 "	雍正
Ch'ien Lung or Kien Lung	1736 "	60 "	乾隆
Chia Ch'ing or Kia King	1796 "	25 "	嘉慶
Tao Kuang	1821 "	30 "	道光
Hsien Fêng or Hien Fung	1851 "	11 "	咸豐
T'ung Chih	1862 "	13 "	同治
Kuang Hsü	1875 "	—	光緒

ENAMEL: *發藍* or *珐琅*. The English name for that kind of Chinese ornamental ware which is produced by fixing colours on a copper basis by the application of heat. French, *cloisonné* (q.v.). The Chinese term *fa-lang* is unquestionably a corruption of *Frank*, through Feringhi* **佛狼機**, the name under which the early Portuguese traders were known to the Chinese.

* [Now applied contemptuously to the Portuguese by the natives of Calcutta.]

EPICURUS (of China, The). A name which has been applied, though without the slightest justification, to Lao Tzū (*q.v.*).

ETA. A pariah class under the old régime of Japan, whose disabilities have since been removed. Their business was with hides, dead animals etc.

ETIQUETTE. (Chinese.) Never sit down while your visitor is standing, nor pass before him through a door. Never speak to an equal from a chair or from on horse-back, but dismount; nor without first removing your spectacles. Always place a visitor on your left; and in handing anything to him, invariably use *both* hands. When he takes his leave, accompany him to the front door.

Chinese servants should not (strictly speaking) appear before their masters in short clothes, nor without socks, nor with shoes down at heel, nor with the tail tied round the head. They should not loll about, but stand in a respectful attitude with their hands down; and on meeting their employers in the street, they should stand aside and yield the path. They should not wear gaudy clothes, nor blue socks; and should be shaved regularly at short intervals.

Chinese street etiquette is also quite different from our own, a fact usually ignored by blustering foreigners who march through a Chinese town as if the place belonged to them, and not unfrequently complain that coolies and others will not "get out of their way." There is, in fact, a graduated scale of Chinese street rights in this particular respect, to which, as being recognised by the Chinese themselves, it would be advisable for foreigners to pay some attention. In England it has been successfully maintained

that the roadway belongs to all equally, foot-passengers, equestrians, and carriage-passengers alike. Each is bound to respect the rights of the other, and is responsible for any accident arising from disregard of this principle: Not so in China; the ordinary foot-passenger is bound to "get out of the way" of the lowest coolie who is carrying a load; that same coolie must make way, even at great inconvenience to himself, for a sedan-chair; an empty chair yields the way to a chair with somebody inside; a chair, inasmuch as being more manageable, gets out of the way of a horse; and horse, chair, coolie, and foot-passenger, all clear the road for a wedding or other procession, or for the retinue of a mandarin. Apropos of the custom of getting out of a chair or getting off a horse on meeting a friend who is walking, we have omitted to state that in such cases it is considered the duty of anyone on foot, observing the approach of an acquaintance in a chair or on horseback, to screen his face with his fan and prevent the other from catching his eye, thus saving him the trouble of dismounting. Thus when two high mandarins of equal rank, such as a Viceroy and Tartar General, find themselves face to face in their chairs, those attendants among their retinues who carry the enormous wooden fans rush forward and insert them between the passing chairs, so that their masters may be presumed not to see each other, and consequently not be obliged to get out. No subordinate can ever meet a higher mandarin in this way: the former must turn down some by-street immediately on hearing the approaching gong of his superior officer. (See *Presents*.)

EUNUCHS: 太監. Are employed in the Imperial palace at Peking, for the service (1) of the Emperor, who should

have 3,000 in all; (2) of princes and princesses of the blood, sons, grandsons, great-grandsons, and great-great-grandsons, of Emperors; and (3) of the descendants of the eight Manchu chiefs who assisted in the establishment of the present dynasty. The use of eunuchs in China is said to date back to B.C. 1100.

EURASIAN. The offspring of a European father and an Asiatic mother. There is a Eurasian school in Shanghai.

EVER VICTORIOUS ARMY: 長勝軍. The Imperial army which ultimately, under the leadership of Colonel Gordon (otherwise known as "Chinese Gordon"), put an end to the Tai-p'ing (*q.v.*) rebellion. So named because never defeated.

EXPRESS, AN. A public notification or advertisement of any kind, generally printed and circulated by one of the printing-offices in Shanghai on behalf of those concerned. In an article on *Old Expresses* recently published in the *North-China Daily News*, the writer says, "They commemorate occurrences that were important at the time to somebody, and they contain the names of many persons who have passed away." See *Bunder*.

EXTRA-TERRITORIALITY. The exemption of foreigners residing in China and Japan from trial and punishment according to the laws of these countries.

"British subjects who may commit any crime in China, shall be tried and punished by the Consul, or other public functionary authorized thereto, according to the laws of Great Britain." *Treaty of Tientsin: Art. XVI.*

"What tome or treatise can explain
Thy individuality?"

"I spring from Treaties," whispered back
Exterritoriality.

This word is often written *ex-territorial*; but from the sense it is clearly a similar compound to *extra-parochial*,

extra-provincial, and such words, and should be spelt accordingly.

FA HSIEN. A Chinese Buddhist priest, who in the year 399 A.D. travelled from China to India overland. He visited Patna, Benares, Buddha-Gaya, and other famous spots; obtaining copies of some of the sacred books of Buddhism, and returning to China by sea, via Ceylon and Sumatra, in the year 417 A.D.

FACTORIES, THE. So called from their being the residence of *factors*, or agents of the East India Company, and not because anything was manufactured there. The former residences of foreigners in the western suburbs of Canton, to which they were strictly confined. "The factories were a series of 13 *hongs* (q.v.). They were placed side by side of each other, forming as it were a row or terrace fronting the river, but each Hong consisted of a series of buildings placed one behind the other from the river backwards, for a depth of from 550 to 600 feet to the first street running parallel with the river." *S. W. Williams.*

FAI TEE: 快的—make haste! [Cantonese.]

FAI-T'ING: 快艇—fast boat. A small passenger boat in use at Canton.

FA-KEE or FA-KI: 花旗—the flowery flag. A common Chinese name for the United States, alluding to the "stars and stripes" of the national standard.

FAN DANCE (of Japan). The dancer, a girl of about thirteen, is elaborately dressed as a page. Confined by the closely-folded robe, the feet and legs are not much used, the feet, indeed, never leaving the ground. Time is marked by undulations of the body, waving the arms, and deft manipulation of a fan. One movement succeeds

another by transitions singularly graceful, the arms describing innumerable curves, and the fan so skilfully handled as to seem instinct with a life and liberty of its own.

FANG TAN: 方單—square document. Local Shanghai term for a title-deed to land, issued in lieu of original deeds which may have been lost. Properly a 執業田單, and called *fang tan* (1) because the character 田 is square, or (2) because it is sealed with a square seal, or (3) because the document itself is square.

FANQUI or FAN KUEI-TZŪ: 番鬼—foreign devils, i.e., foreigners. An absurd attempt was once made to shew that the epithet “devils” was applied to foreigners more as a “term of endearment” than anything else, on the ground that the Chinese have good devils as well as bad in their unseen universe, and that there is no reason to believe they necessarily connect us with the latter. Mr. Ng Choy, the well-known barrister, thinks that the term *fan-qui* has now lost much of its insulting significance, and that the common word *fan* (see *Barbarians*) is used by the Chinese without the slightest reference to its original meaning; but although there may be much truth in his latter proposition, it is none the less desirable that both these expressions should disappear. The same gentleman informed us that the Cantonese slang term for missionaries is *Yeh-soo kwai*, “Jesus devils.” Pidgin-English-speaking Chinese have mixed up *fan* with our word *foreign*, in which sense it is often used in conversation.

The following story, bearing out the view that the Chinese often term us “devils” without reference to the meaning of the word, was vouched for by Mr. Mongan, H. M. Consul at Tientsin. Shortly after the opening of the

Tientsin Consulate, a Chinaman presented himself before Mr. Mongan with a present of some kind, which he said he had brought from his home, several hundred *li* distant, in obedience to the command of his dying father who had formerly been cured of ophthalmia by a foreign doctor at Canton, and who had told him, upon his death-bed, "never to forget the English." Yet this present was addressed to 大英國鬼子孟大人—"To His excellency the Great English Devil, Mongan." See *Devils*.

FANS: 扇子 Are used by the Chinese, men and women alike, from the highest officials down to the lowest coolie, and even by the very soldiers in the ranks. Different kinds are used at different seasons by all who can afford to pay for this form of luxury; and it is considered ridiculous to be seen with a fan either too early or too late in the year. They are made to serve the same purpose as an album among friends of a literary turn, who paint flowers upon them for each other and inscribe verses in what is sometimes called the "fan language." They are also used to circulate the news of any important event among the people at large; e.g., the Tientsin Massacre, the brutalities of which were depicted in glowing colours upon cheap paper fans and sold in large quantities until prohibited by the officials. At Canton, and probably elsewhere, fans may be purchased having on one side a plan of the city with the names of the principal streets, temples, yamêns, etc., printed in small Chinese characters.

Mr. Stent published the Index to his vocabulary on photographed slips pasted on to the frame of a common fan. Others are sold which are fans only in form, being really sheaths for daggers, as carried by street rowdies etc. A deserted wife is spoken of metaphorically as "an autumn fan," 秋後扇. See *Umbrella*, *Red*, and *Etiquette*.

FAN-T'AI: 蕃臺. A high provincial authority in China, known to foreigners as the Commissioner of Finance or Provincial Treasurer. Is charged with the fiscal or financial administration of a province. Controls, as head of the civil service, the nomination to, and distribution of, nearly all the minor appointments therein, subject always to the approval of the *Fu-t'ai* or Governor.

FANTAN: 番攤. The celebrated method of gambling with cash (*q.v.*), common in China. A pile of the coin is covered with a bowl, and the players stake on what the remainder will be when the heap has been divided by 4—namely 1, 2, 3, nothing. The croupier then counts the whole rapidly out, deducting eight per cent from the winnings of each player for the good of the house. *Fan* here means “number of times,” and *t'an* “to apportion,” in allusion to the payment of stakes so many times the original amount according to circumstances.

FAR EAST. *Fr.* L'Extrême-Orient. A term which includes China, Japan, the Philippines, the Malay peninsula Siam, etc.

FA TI: 花地—flower grounds. The well-known Chinese gardens on the opposite bank of the river to the city of Canton are so called.

FAVoured-NATION CLAUSE. The article in a Treaty—*e.g.*, the Treaty concluded at Tientsin, 1858, between the British and Chinese Governments—by which it is stipulated that “the British Government and its “subjects will be allowed free and equal participation in “all privileges, immunities, and advantages that may have “been, or may be, hereafter, granted by His Majesty the “Emperor of China to the Government or Subjects of any other nation.” *Art. LIV.*

The term originated from the frequent occurrence in such clauses of the actual words "favoured nation." See Treaty between Russia and China, English version Art. XII.

FAWCETT CASE, THE. In the summer of 1874, while the new light-house was in course of erection on the Shantung promontory, the people of the neighbourhood, who had frequently shown themselves opposed to the building on the score of Fêng-shui (*q.v.*), attacked a party of Ningpo coolies who were employed there as masons. The engineer in charge, named Fawcett, ran up to the scene of action with a loaded revolver, which went off in the scuffle and killed a Chinaman. Fawcett was then seized and put in chains (contrary to Treaty) at the Magistrate's yamén, being subsequently handed over to H. M. Consul at Chefoo, who dismissed the case for want of evidence. Fawcett then left for Shanghai and Japan, where he was afterwards arrested on a warrant issued by Sir E. Hornby, Judge of the Supreme Court, and brought back to Chefoo for trial. The jury, however, were unanimous in their verdict of "not guilty," and Fawcett was discharged. One curious feature of the case was that the Chinese authorities never volunteered to produce the body, though without this important adjunct no charge of murder can, according to Chinese law, be for a moment entertained; and it was gravely suspected that the man whom Fawcett had shot was nothing more than severely wounded. [Since this was written, the dead man has actually been seen alive again.]

FEAST OF LANTERNS: 燈節. Held annually on the 15th of the first Chinese moon, *i.e.*, at the first full moon of the year, when coloured lanterns are hung at every

door. Originally a ceremonial worship in the temple of the First Cause, dating from about the time of the Han dynasty. The mid-autumn festival of the 15th of the 8th moon is sometimes so called by foreigners.

No respectable Chinaman is ever seen out after dark without a lantern.

FÊNG-HUANG or **FUNG-HWANG**: 鳳凰. A fabulous bird of good omen. Said to appear in times of national prosperity. Generally translated by *phœnix*.

FÊNG-SHUI or **FUNG-SHWUY**: 風水—wind and water, or that which cannot be seen, and that which cannot be grasped. The great geomantic system of the Chinese, by the *science* of which it is possible to determine the desirability of sites whether of tombs, houses, or cities, from the configuration of such natural objects as rivers, trees, and hills, and to foretell with certainty the fortunes of any family, community, or individual, according to the spot selected; by the *art* of which it is in the power of the geomancer to counteract evil influences by good ones, to transform straight and noxious outlines into undulating and propitious curves, rescue whole districts from the devastations of flood or pestilence, and “scatter plenty o'er a smiling land” which might otherwise have known the blight of poverty and the pangs of want.

For many years the Chinese urged that the introduction of railways and telegraph poles would seriously injure the Fêng-shui or prosperity of the districts through which they might be carried; but this view is gradually melting away, even in the eyes of the most bigoted of Chinese statesmen, “into the infinite azure of the past.”

As one example among many, we may state that the roofs of adjoining houses are never built on the same level.

Hence the *Féng-shui* of Oxford Street would in this respect be considered good; that of most Parisian thoroughfares, bad.

Houses and graves face the south, because the annual animation of the vegetable kingdom with the approach of summer comes from that quarter; the deadly influences of winter from the north.

FERINGHEES. Franks. Epithet first applied by the Chinese to the early Portuguese traders. See *Enamel*.

FESTIVALS, CHINESE. See *Moon*. The more important of these are

- (1) New Year's Day, when all business is absolutely suspended.
- (2) Feast of Lanterns (*q.v.*), 15th day of 1st moon.
- (3) Festival of Ancestral Worship (*q.v.*), 19th of 2nd moon.
- (4) Festival of Dragon Boats (*q.v.*), 5th of 5th moon.
- (5) Festival of Mid-Autumn, 15th of 8th moon. [moon.
- (6) Festival of All Souls (in Purgatory), 1st to 9th of 10th

FIG, CHINA. The persimmon (*q.v.*), is so called; but the Chinese grow real figs, which they call 無花菓 or the “flowerless fruit.”

FI-HI: 快蟹—fast crabs. A class of war-junk is so called.

FIRE-CRACKERS. Are employed by the Chinese at all kinds of ceremonies, religious and otherwise, the idea being to frighten away devils and malicious spirits.

FIRST EMPEROR: 始皇帝. Reigned over China B.C. 221-209. Attempted to make history begin with himself, and accordingly gave orders for the destruction of all literature. See *Burning of the Books*. Built the Great Wall.

FISHES, TWO. Often seen on Chinese envelopes, from an old story of a letter having once been conveyed in a fish's belly. Also, as a fanciful shop-sign to aid customers in finding the house they want, when two tradesmen in the same line and of the same name happen to carry on their business in adjoining houses. Huge gilt cash and other ornamental designs are often suspended outside shop doors with the same object.

FISHING CORMORANT: 鷗鷺. Found in many parts of China and taught to catch fish, at first with a ring round the neck to prevent it from swallowing the quarry. Also called 烏鬼 the *black devil*, and 釣魚郎 *catch fish gentleman*, the latter term being a borrowed name of the kingfisher.

FIVE CLASSICS, THE. See *Ching*.

FIVE RELATIONSHIPS. See *Sacred Edict*.

FIVE HUNDRED GENII. The Five Hundred Lohan (*q.v.*) are so called.

FLOWER-BOAT: 花艇. A large ornamental barge, used by the *jeunesse dorée* of China for drinking bouts, picnics, suppers, etc. In some districts these boats are painted blue.

FLOWERY LAND, THE: 華國. A common Chinese name for China, similar to *la belle France*, and not necessarily implying the presence of flowers.

FO or FOH: 佛 or 儒. See *Characters*. The first of the Chinese characters employed to represent the sound *Buddha*, (*q.v.*) Now universally used in China for the whole word.

A resemblance has been pointed out in the composition of 佛 to the monogram of the letters. I. H. S., which are vulgarly supposed to stand for *Jesus Hominum Salvator*,

whereas they are really nothing more than the ~~three~~ first letters of the Greek name ΙΗΣΟΥΣ—Jesus. This faint similarity is of course beneath notice, and not to be compared with the startling resemblances between the instrumental and other parts of the Buddhist and Roman-Catholic religions. Among the most striking points may be cited the use of candles, flowers, vestments, beads, holy water, relics, and masses for the souls in Purgatory; not to mention celibacy, fastiug, the shaven heads of the priests, the robe folded over the breast in the form of a cross, the immaculate conception of *Máyá* 摩邪 the mother of Buddha, etc., etc.

FOKIEN or FUHKIEN: 福建—happily established. One of the Eighteen Provinces; capital city Fu-chou Fu 福州府 on the Min 閩, which latter character is also the old name of the province.

FORBIDDEN CITY, THE: 禁城 or 內宮. The inner area of the Tartar section of Peking, upon which stands the Imperial palace, is so called by foreigners, being a translation of the first Chinese phrase given above. Also known as 紫禁城 the Purple Forbidden City.

FORBIDDEN LAND, THE. A name formerly applied to Korea (*q.v.*).

FOREIGN DIRT. A name for opium (*q.v.*) borrowed from the Chinese use of the word 土 earth.

FOREST OF PENCILS. The *Han-lin* (*q.v.*).

FORMOSA. "Beautiful." The Portuguese name for the island of Taiwan (*q.v.*). Partly occupied in the seventeenth century by the Dutch; now, by savages 生番 on the hills in the interior, by Chinese along the western seaboard, and by Pepo-hwans (*q.v.*) between the other two.

FOUR BOOKS: 四書.

1.—The Great Learning.
 2.—The Doctrine of the Mean.
 3.—The Confucian Analects.
 4.—The Works of Mencius.

} See *s.vv.*

The first portion of the Chinese student's curriculum, from which are invariably taken the themes set at the examination for the degree of *hsiu-ts'ai* (*q.v.*) or bachelor of arts.

FOURNIER. See *Li-Fournier*.

FOUR SEAS, THE: 四海. The seas by which the Chinese believe that the Middle Kingdom (*q.v.*) is bounded. Now often used for the whole world; *e.g.*—“all within the Four Seas are brothers.”

FOUR WONDERFUL WORKS: 四大奇書.

(1) 三國志演義
 (2) 西遊記
 (3) 金瓶梅
 (4) 水滸傳

} Four novels which are held in high estimation by the Chinese.

FOXES. Are regarded as uncanny creatures by the Chinese, able to assume human shapes and work endless mischief (chiefly in love affairs) upon those who may be unfortunate enough to fall under their spell. In some parts of China, it is customary for mandarins to keep their seals of office in what is called a “fox chamber”; but the character for fox is never written, the sight of it being supposed to be very irritating to the live animal. A character 胡, which has the same sound, is substituted; and even that is divided into its component parts 古 and 月, so as to avoid even the slightest risk of offence. This device is often adopted for the inscriptions on shrines erected in honour of the fox.

FREEMASONRY, as we understand the term, is unknown in China. Secret Societies (*q.v.*) abound, and some of them (see *Triad Society*) practise rites of initiation and administer oaths similar in character to those which constitute the ritual of western masonry.

FRIEND OF CHINA. The bamboo (*q.v.*). 'This term has been adopted, with less justice, for their journal, by the Society for the suppression of the opium trade in China.

FU or FUH: 福—happiness. Constantly seen on door-posts, vases, etc. The Chinese have a hundred fanciful ways of writing both this and the character for *Show* (*q.v.*) old age. Another common character of this kind is 喜 *hsi* joy, which often occurs on tea-pots, cuspidors, etc., in a duplicated form, thus 喜喜.

FUKEY or FOKEE: Native Chinese as opposed to foreign. From the Cantonese pronunciation of 駭計 *a partner* and even *a friend*. *Anglicè, mate.*

British sentry, during occupation of Canton, to passing Celestial :—

Q. Who goes there?

A. Fukey—(a friend).

Chinese dogs are usually called *fukey-dogs*, and foreigners may be not unfrequently heard to designate a Chinaman as a "dirty fukey."

FUN or FÊN: 分—a share. The 100th part of a Chinese ounce of silver. A candareen.

FUNERALS. At death, the Chinese close the eyes of the corpse, put a little rice and money in its mouth, cover the face with a napkin, clench the two fists, remove all curtains (as likely to retard the passage of the spirit), and then keep watch round it all night. On the second day the body is washed, and dressed in warm clothes lined with red (see *Colours*), the head and face being entirely

concealed. Priests are hired, and they begin their duties by "warming the coffin" with small hand-stoves, after which the body is carefully deposited therein. The family tailor then steps forward, and with a pair of scissors rapidly cuts away an oval of cloth so as to expose the face to view. The family crowd round to take a last look, and the lid is fastened down. A curtain is hung up in front of the coffin, and friends are admitted to *Kotow* (*q.v.*) to the spirit of the dead.

Sometimes the coffin remains for months, and even years, in the house, before a burial-ground can be obtained or an auspicious day arranged for the funeral. Sometimes it is deposited on the premises of the Guild (*q.v.*) to which deceased belonged, or in a neighbouring temple; until, preceded by a tablet carried in a sedan-chair, to represent the spirit of the deceased, and accompanied by a train of mourners in coarse ashen-coloured garments, it is gently carried to its final place of interment.

FUSAN or PUSAN. 釜山 A port in Korea opened by the Treaty of 26th November 1883.

FUSANG: 扶桑 or 佛桑. A country named after a plant so called which was seen growing there, and is said, but without foundation, to be the Mexican aloe. Identified by Klaproth with Saghalien; by Leland, with part of the American continent; and by others, with Japan. Visited by a Chinese Buddhist priest in the 5th century, to whom, were Leland's view correct, would be due the honour of the discovery of America.

FU IYAMA: (1) 弗似山—the incomparable hill; (2) 富士山—learned scholar's hill. The celebrated mountain—an extinct volcano—of Japan. Is about 12,600 feet above the level of the sea, and is composed chiefly of cinders which swarm with myriads of small insects.

Lady Parkes was the first European lady who ever reached its summit. Last eruption took place in 1707. The following is an imitation of a Japanese ode in which the word is introduced as a pun.

Now hid from sight are great Mt. Fusi's fires—
Mt. Fusi, said I? 'Tis myself, I mean!
For the word *Fusi* signifies, I ween,
Few see the constant flame of my desires.

B. H. CHAMBERLAIN.

FUSUMA. Japanese sliding screen, covered with wall paper.

FUTAI or FOO-YÜEN: 撫台 or 撫院 the tranquilliser.

Governor of a province. Ranks with the Governor-General or Viceroy, and exercises much the same functions in a slightly inferior degree; but in provinces where there is no Viceroy, wields the supreme power.

GALANGAL: 艉薑—“Liang” ginger, or ginger from 高良府 Kao-liang Fu, which is the old name of the modern 高州府 Kao-chou Fu in the province of Kuang-tung. The word *Galangal* is probably a corruption of *Kao-liang-kiang* or *Kao-liang* ginger.

GALAW: 喀咯 A meaningless term peculiar to the Cantonese dialect, employed to finish off a sentence euphoniously, at the same time adding an indefinable something to the force of the words spoken. May be compared, in some respects, with the French *allez*; e.g., “Je me moque pas mal de lui, allez!” Has been introduced into pidgin-English; e.g. “You too muchee saucy, galaw!”

GARDEN OF ASIA. A name given to the vicinity of the three cities of Kashgar, Yangy Hissar, and Yarkand, from the great fertility of that region, which was artificially induced by the admirable irrigation system of the Chinese settlers.

GARDEN OF CHINA. The province of Shansi has been so called. So also the province of Ssü-ch'uan; see *Shanghai Mercury*, 14 November 1884.

GAUTAMA: 喬答摩 or 霍曇. From *gāu* earth and *tama* most victorious. The sacerdotal name of the Shakya family (*q.v.*), that family being said to be the most victorious on earth.

GEISHA: 藝者. A Japanese singing or dancing-girl.

GENGHIS KHAN—the “greatest” Khan. Written 成吉思汗 in the 通鑑綱目. Also known as *Temujin* 鐵木真 or 特穆真. The great Mongol conqueror of China. A.D. 1162—1227.

GHARRY. A kind of four-wheeled carriage in use at Singapore. From the Indian *ghâri*.

GENSAN or WONSAN: 元山. A port in Korea opened to foreign trade by the Treaty of 26th November 1883.

GIALBOS: 賢普. The descendants of the ancient kings of Tibet, who ruled that country before the Lamas (*q.v.*) began to usurp temporal power.

GINGALL or GINJAL. See *Jingall*.

GINSENG: 人參—image of man. A plant (*Panax repens*) found in Manchuria, Korea, America, and elsewhere, the root of which is believed to resemble the human body in shape. It is much valued by the Chinese as a strengthening medicine, and the Emperor, to whom all ginseng found in China belongs of right, occasionally bestows small quantities on deserving officials who may happen to be in failing health.

Popular superstition says that after three centuries the ginseng plant changes into a man with white blood, which is the veritable elixir of immortality, a few drops being sufficient to raise a dead man to life.

Ginseng is of two distinct kinds, viz., that which is found wild and commands fancy prices, and that which is cultivated for the wholesale trade and is of incomparably less value. The latter fetches from two to twelve taels a catty, while the former is sometimes worth as much as one thousand taels a catty. The older the plant, the more it is valued; and the age of the wild root may be ascertained by marks upon the stem and other peculiarities of structure.

Ordinary ginseng is prepared by simply drying the root in the sun, or over a charcoal fire. To prepare the red or clarified ginseng, the root is placed in wicker baskets which are put in a large earthen vessel with a close-fitting cover and pierced at the bottom with holes. This is set over boiling water, and the roots are steamed according to their age, about four hours being an average time.

GIORO or GHIORO: 覺羅. The Manchu surname of the present Imperial family of China. The legendary progenitor of the Manchu chieftains who subsequently reached the Throne bore the surname of *Aisin Gioro* 愛新覺羅 or "Golden Race," and the Manchu nation was known to the Chinese at the time of the Sung (*q.v.*) as the 金朝 or "Golden Dynasty." All Red Girdles (*q.v.*) are called *Gioros*, as opposed to Yellow Girdles who are 宗室—"of the Imperial family." As to pronunciation, this word would be more accurately written *giolo*, the *g* being soft. Is often seen on visiting cards, as a title, preceding the name.

GIRDLE, RED: 紅帶子. A distinctive badge worn by members of the collateral branches of the present Imperial family of China in the male line for ever, dating from the Manchu chieftain now known as 天命 "By Heaven's

command," A.D. 1616. Those entitled to wear the red girdle are also called Gioros (*q.v.*).

GIRDLE, YELLOW: 黃帶子. Is worn by the direct issue of the Emperors of the present dynasty and their descendants in the male line for ever, dating from the Manchu chieftain 天命, A.D. 1616. See *Gioro*. "Each generation becomes a degree lower in rank, until "they are mere members of the family with no rank "whatever, though they still wear the girdle and receive "a trifling allowance from the Government. Beggars "and even thieves are occasionally seen with this badge "of relationship to the Throne."—*G. C. Stent*.

"The imperial family wear a golden yellow sash, and the gioro a red one; when degraded, the former take a red sash, and the latter a carnation one."—*Chinese Chrestomathy*.

GLASS: 玻璃 *po-li*. First manufactured in China, A.D. 424. The term *po-li*, which occurs as early as A.D. 643, and which is evidently of foreign origin, has been the subject of much discussion, and has been identified with the Turkish *billur*, with *polish*, with *vidro*(!) and recently by Dr. Hirth with "belor or bolor, meaning glass or crystal in several central Asiatic languages."

Mirrors of metal have been used in China from the earliest ages. Confucius said "As you look into a bright mirror to see your face, so you must look back into the past to know the present."

GO-BANG. The now celebrated Japanese game recently introduced into England. Called by the Japanese *gomoku narabé* 五目並, *i.e.*, five eyes in a row, the book name being 畫五 "draw five."

Go-bang is simply 棋盤 or checker-board. The ob-

ject of the game is to get five checkers or counters in a row.

GODOWN: 土庫 or 機房. (1). Originally a cellar or place to which it was necessary to *go down*. Now, a warehouse. (2). From the Malay *go-dong*, a warehouse.

GOL. A Mongol word signifying *river*; *e.g.*, the Erguo gol.

GOLD, SWALLOWING: 吞金. Euphemistically used among the Chinese for suicide by poison, chiefly in the case of high officials who have received intimation from Peking that their lives are no longer wanted: Absurdly supposed, by some foreigners and many ignorant natives to signify death from swallowing lumps of gold or inhaling, or suffocating oneself with, gold-leaf. This mistake has been made by most writers on Chinese subjects, such as Doolittle, Williams (*Middle Kingdom*, II. 543) and others; and a qualified European practitioner wrote as follows in the Customs' Gazette, No. XXXIII, January—March, 1877:—

“Gold-leaf poisoning appears to be seldom practised here (Kiukiang) as a method of committing suicide, “as I have heard of only one case during my three years’ “residence Gold-leaf, where it does not suffocate, must act simply as an irritant, and therefore I “should consider that the rational treatment would be “the continuous exhibition of alkalies, with demulcent “drinks and emetics.”

But it might just as well be argued that 賜帛 “to present silk” must necessarily mean an Imperial gift of a few bales to a deserving mandarin, instead of, as it actually does, a peremptory command to strangle himself forthwith.

The *Hsi-yüan-lu*, or Instructions to Coroners, uses the

term in the sense of lump gold or silver, and gives directions for *softening* the swallowed metal so as to make it pass easily through the intestines. And a case is quoted of a Brigadier-general who swallowed three finger-rings and died after severe vomiting.

GOLDEN FOOT, THE. Generally and wrongly used for the King of Burma. Mgr. Pallegoix, in his *Description du Royaume Thai ou Siam*, p. 260, speaking of the King of Siam says, "Il n'est pas permis de le nommer par son propre nom ; il faut le désigner par les titres rapportés ci-dessus," and then he gives a list of ten titles, the first of which is *phra-bat* or the "divine feet." Now Rees' Encyclopædia, under the word *Prabat*, after explaining that *pra* means anything worthy of veneration and that *bat* means "foot," refers the term to one of the famous footprints of Buddha to which the king renders homage once a year when he visits it with great pomp and parade, and which has been covered with a plate of gold. Thus it is this footprint which is the "Golden Foot," the proper title of the King of Siam being "Divine Feet"; but both are in Siamese called *Phra-bat*: hence the confusion. Again, Rees' says (See *Birman*) the queen and princes have the title of "*Praw*," and it is probably from the similarity of this word to *Phra* that a further confusion arose between the title of the King of Siam and that of the queen and princes of Burma. Of the Siamese, Captain James Low writes, "everything holy or magnificent is with them, as with the Burmese, *golden*."

GOLDEN LILIES: 金蓮. A poetical name for the cramped feet of Chinese women. From an expression used by the monarch Tung Hun Hou 東昏侯, A.D. 499—501, in admiration of his concubine P'an 潘妃,

as she danced upon a stage ornamented with lilies:—
“Every footstep makes a lily grow.”

GOLDEN ORCHID SOCIETY. A secret association of unmarried girls who bind themselves not to cohabit with their husbands after matrimony (which they are unable to avoid), but to leave them and return to their old homes or elsewhere. Strictly prohibited by the officials in China.

GOLDEN SAND, RIVER OF: 金沙江. The name of the Yang-tsze (*q.v.*) from Hsü-chon Fu in Szechuan to Ya-chou Fu in the same province. Thence to the borders of Kokonor, the name is further changed to 布疊楚河. In Kokonor it is known as 木魯烏蘇 and 穆魯伊烏蘇, *i.e.* Murus-usu; and near its source as 客齊烏蘭 Kachi-uran,

GONGEN. General designation of native Shintô (*q.v.*) gods in Japan.

GONGS. Are beaten at intervals before the cavalcade of a Mandarin to warn the people to stand aside. For the Viceroy and officials of equal rank 13 consecutive blows are given; for the Fan-t'ai, Tao-t'ai, etc., 11; for the Prefect 9. Officials below this rank are only entitled to use gongs beyond the limits of the capital of a province, *e.g.*, in District cities, where 7 blows would signal the coming of the magistrate. Gongs are much used in religious ceremonies, and as salutes by passing junks belonging to the same fleet. Hence the proverb 不擂鑼 *not to beat gongs*, *i.e.*, *not to salute* said of persons no longer on speaking terms. As to etymology, Webster gives “Malayan (Java) gong;” but the Chinese word 更 *kéng* (the *é* pronounced like the *u* in *sung*) the night-

watch, may possibly be the true source of the term, and the origin of the Malay word. Substituted by foreigners in China for

“...that all-softening, overpowering knell,
“The tocsin of the soul—the dinner bell.”

GONSAI. (Jap.) A concubine, as opposed to the *honsai* or real wife.

GON-TENJI: 權天女. The Imperial, concubines. [Japanese.]

Gon is an honorary prefix, almost equivalent to Her Highness.

GOOSEBERRY, THE CANTON. See *Carambola*.

GOVERNOR. See *Futai*.

GOVERNOR-GENERAL. See *Tsung-tuh*.

GRAND CANAL: 運河—transport river or 閘河 river of locks. Extending from Tientsin to Hang-chou Fu, the capital of Chekiang, a distance of about 650 miles, and completing an almost unbroken water communication between Peking and Canton. Designed and executed by the first Mongol Emperor of China, Kublai Khan (*q.v.*), who was materially assisted in his project by the canals dug during the reign of Yang Ti in the early part of the seventh century, to connect the Yellow River with the Yangtsze.

GRAND EXAMINERS: 主考. Officers imperially commissioned to hold examinations at the various provincial capitals for the purpose of conferring the *chü jen's* or master's degree. These examinations take place once in every three years.

GRAND SECRETARIES: 大學士. The four principal members of the Chinese Cabinet Council. Two are

Manchus and two Chinese. There are also two Assistant G. Secretaries, one Manchu and one Chinese.

GRASS CHARACTER: 草字—plant character. The Chinese running hand. So called because of its irregular plant-like appearance. Chiefly used in business: never in official documents. Dates from the Han dynasty, previous to which there was a kind of writing known as 草書.

GRASS-CLOTH: 夏布—Summer cloth. A kind of linen made from the fibre of a hemp-producing plant called China Grass (*q.v.*).

GREAT DEVELOPMENT: 大乘—Mahayana. Also called *vehicle* and *conveyance*. The system developed by the northern Buddhists of India about the time of the Christian era. Its chief features were the addition of a number of new Buddhas and Bodhisatvas, new worlds for them to live in, and a general extension of the mythological element. The *Lesser Development* 小乘 or Hinayana, is based upon the original books of Buddhism, and is the system of Southern Buddhists and of the Cingalese.

GREAT LEARNING: 大學. One of the Four Books (*q.v.*). “What the Great Learning teaches is—to illustrate illustrious virtue; to renovate the people; and to ‘rest in the highest excellence.’—*Legge's Translation*.

Its author is unknown. Choo He attributes a part to Confucius himself, regarding the rest as commentary; but Dr. Legge thinks it was more probably the work of K'ung Chi 孔伋, grandson of Confucius and author of the *Doctrine of the Mean*. The following is a specimen:—“There is no evil which a mean man will not perpetrate when he is alone. But when he sees a superior man, he instantly tries to dissimulate, concealing what is evil and

displaying what is good. The other, however, sees into his very soul; so that dissimulation avails him naught. So true is the saying that that which is really within will be manifested without. Therefore the superior man must be watchful over himself when he is alone.

“Riches adorn a house as virtue adorns a man.”

GREAT WALL, THE:萬里長城—the ten thousand mile rampart. Designed and for the most part built by the first universal monarch of China, Shih Huang-ti **始皇帝**, who came to the throne B.C. 221, as a means of defence against the Mongolian hordes, and named by him the “Red Fort” **紫塞**, as being an addition to the nine old frontier forts which guarded the Empire of China. Is about 1400 miles (English) in length, twenty-two feet in height, and twenty feet in thickness. Passes over hilly districts, sometimes to an elevation of 5,000 ft. At intervals of 100 yards or so are towers, some forty feet high; the whole being built of brick, except towards its western extremity, where it is barely more than a huge mud bank. Is the most noticeable work of man on the globe.

GREEN HEADS, THE:綠頭. A *sobriquet* given to the Anglo-Chinese contingent at Ningpo, long and ably commanded by Colonel Cooke, formerly of the “Ever Victorious Army” (*q.v.*).

GREEN TEA. Generally believed to be prepared from the leaves of a different species of plant from that which furnishes black tea, whereas the distinction between the two lies only in the mode of preparation.

“. . . for I grow pathetic,
Moved by the Chinese nymph of tears, green tea.”—*Byron*.

GRiffin. A new arrival in the East; equivalent to a "freshman" at Oxford. See title-page.

Also, a racing pony that runs for its first time.

GROSVENOR MISSION. A mission consisting of the Hon. T. G. Grosvenor, A. Davenport, and E.C. Baber, sent to Yünnan to enquire into the circumstances of the murder of Mr. Margary.

"GUESS FINGERS." See *Chai Mui*.

GUTZLAFF: 馬蹟—horse footstep. An island off the mouth of the Yangtsze, so called after a well-known missionary of that name.

GUILDS: 會館—meeting houses. The trades'-unions of China, except that there is here no combination of Labour against Capital as with us, but merely a union of merchants or traders in any particular branch of commerce, with a view to facilitate and render more successful the business operations of each individual member. The buildings in which these associations meet are often very handsomely decorated, and are always provided with a stage for theatrical performances.

GUNPOWDER. Under the name of *huo-yao* 火藥 first occurs early in the seventh century, when it was used for fireworks. Guns, said to be of western origin, were first used by Genghis Khan and Kublai Khan; but were first systematically employed in warfare during the reign of Yung-lo of the Ming dynasty (15th century).

GUP. The Hindustani for gossip or scandal. A few years ago some letters were addressed to one of the Shanghai papers under this *nom de plume*, and Florence Marryat has published a novel with this title.

HADJI. A Mahomedan who undertakes the pilgrimage to Mecca, the name being kept for the remainder of the pilgrim's life. Is a common term of respect in the Malay peninsula.

HAIFANG: 海防. A Sub-prefect in charge of a maritime Sub-prefecture, or *t'ing*. Literally: Coast-defence.

HAIKWAN, THE: 海關. Superintendent of Chinese Maritime Customs. Always a Chinese official, as distinguished from his European colleague, the Commissioner of Customs 稅務司. This title is curiously applied by the people of Swatow and Amoy to the British Consul, in preference to the official 領事官, which is actually not understood.

HAINAN, ISLAND OF: 海南—South of the Sea. Commonly known to the Chinese as K'iung-chow 瓊州, being a prefecture of the Kuang-tung province.

HAIPHONG: 海防. A port in Tonquin, the trade of which is chiefly confined to rice, with a small quantity of silk, gambier, tin, varnish, and lacquer oil; all of which come from the interior.

HAKKAS: 客家—strangers. A race said to have migrated from the North of China (Kiangsu or Shantung) to the Kuang-tung province at the time of the Yüan dynasty, A.D. 1206—1368. For an elaborate account of this people, see an article in *Notes & Queries on China and Japan*, Vol. 1, No. 5, by Dr. Eitel.

HAKODATE: 箱館. A port in the northern island of Japan.

HAMPALANG: 喊膨哈. A common expression in

the Canton and Swatow dialects meaning "all." Like much of the *patois* of China, it cannot, properly speaking, be written; the three characters above giving only the sound without conveying any meaning. Said by Mr. G. Minchin to be a corruption of the Cantonese 咸理包來 "wrap up all and come," as used by the bum-boat men at Whampoa when directing their assistants to take away whatever old clothes etc. the sailors on the foreign ships might have given them in payment for their eatables. Being subsequently imitated by the Jacks themselves, their corruption "hampalang" passed into the Cantonese dialect as a convenient expression for "all."

[Philologists will be interested to learn that, whatever may be the value of Mr. Minchin's above explanation of a common Cantonese expression, there is no doubt that many English words and phrases are fast passing into the Chinese language; *e.g.*, *pong* for pound, *sense* for cent or cents, *numba one* for first-rate, etc., etc. Some have even been incorporated as proverbs; *e.g.*—(in Cantonese)

你睇我好—Ni t'ai ɔ ho

我睇你 *can do*—O t'ai ni *can do*.

The sense runs, "You treat me well, I'll treat you *can do*"—*can do* being a common pidgin-English phrase meaning "well," "enough," etc.

The following dialogue between two Cantonese gives one more illustration:

Q. "How about that affair of yours?"

A. "Oh, *sum too sik*, as the foreigners say."

Here the three italicised words are an imitation of

seven two six, chosen because, as pronounced by a Cantonese, they are identical with the sounds of 心都息 heart all desist, i.e., "I have ceased to bother about it."]

HAN, SON OF : 漢子. That is, a man who lived under the Han dynasty, B.C. 206—A.D. 221, the epoch of the Renaissance of Chinese literature, often spoken of as the brightest page of Chinese history. The name of the dynasty came to be used as a synonym for China, in which sense it is still employed.

HANG-CHOW : 杭州. The capital of Chekiang, remarkable for the beauty of its surroundings. Divides with Soochow the honour of being a terrestrial paradise.

上 有 天 堂 下 有 蘇 杭

Above, there is the Hall of God; below, there is Soochow and Hangchow.

HANKOW : 漢口—mouth of the Han (river), which here joins its waters with those of the Yang-tsze. A port on the Yang-tsze, opened by the Treaty of Tientsin in 1858, though not occupied until 1861. Is 582 geographical miles from Shanghai; one of the five commercial centres of China, and now the starting-post for the great annual Ocean Race (*q.v.*).

HAN-LIN : 翰林—forest of pencils. The Chinese National Academy in Peking, the members of which are charged with the compilation of dynastic history, Imperial decrees, and literary matters in general. They draw up prayers and sacrificial addresses, honorary titles for Dowager-Empresses, patents of dignity for the chief concubines of a deceased Emperor, make offerings at the

tomb of Confucius, etc., etc., while a number of them are required to be in attendance on the Emperor as readers, instructors, advisers, and so forth. Admission to this body is the highest literary honour obtainable by a Chinese scholar. Established early in the 8th century by the emperor Hsüan Tsung of the T'ang dynasty.

HANOI: 河內. The capital of Tonquin.

HAPPY VALLEY, THE: 黃泥涌—yellow mud creek.

A valley in the island of Hongkong, covering about thirty acres of ground, and used as a race-course. The term *Happy Valley* belongs originally to Dr. Johnson's *Rasselas*, the history of a prince of Abyssinia who travelled far and wide in search of true happiness.

HARA KIRI: 腹切—belly cutting. Disembowelling: the form of suicide formerly in vogue among the Japanese. Familiarly known to Europeans as the "happy despatch."

HATOBA: 犬頭. A pier, or landing-place. [Japanese.] Used much as *matow* (*q.v.*) in China.

HATS, CHINESE OFFICIAL. Are of two kinds, for winter and for summer; called "warm hats" 煖帽 and "cool hats" 凉帽, respectively. The latter is made of a yellow grass: the former of black cloth, velvet, and satin. Both have red tassels. The days for changing from one to the other in spring and autumn vary in various parts of the empire, as fixed by the provincial officials in each case; but they are always (1) very shortly before or after the "Beginning of Summer" at the end of the 3rd or in the early part of the 4th moon, and (2) some time between the mid-autumn festival on 15th of the 8th moon and the 9th of the 9th moon.

HEATHEN CHINEE, THE. The title of Bret Harte's celebrated satire on the outcry against the employment of Chinese labour in the Western States of America.

WHICH I wish to remark—

And my language is plain—
That for ways that are dark
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I would rise to explain.

Ah Sin was his name;
And I shall not deny
In regard to the same
What that name might imply,
But his smile it was pensive and
childlike,
As I frequent remarked to Bill Nye.

It was August the third;
And quite soft was the skies;
Which it might be inferred
That Ah Sin was likewise;
Yet he played it that day upon
William
And me in way I despise.

Which we had a small game,
And Ah Sin took a hand:
It was Euchre. The same
He did not understand;
But he smiled as he sat by the table,
With the smile that was childlike
and bland.

Yet the cards they were stocked
In a way that I grieve,
And my feelings were shocked
At the state of Nye's sleeve,
Which was stuffed full of aces and
bowers,
And the same with intent to deceive.

HEAVEN: 天. This term as used by the Chinese may mean either (1) the sky as seen over head which is personified into the deity, "old Bluecoat" 穿藍衣裳,

But the hands that were played

By that heathen Chinee,
And the points that he made,
Were quite frightful to see—
Till at last he put down a right bower,
Which the same Nye had dealt unto
me.

Then I looked up at Nye,
And he gazed upon me;
And he rose with a sigh,
And said, "Can this be?
We are ruined by Chinese cheap
labour,"
And he went for that heathen Chinee

In the scene that ensued
I did not take a hand,
But the floor it was strewed,
Like the leaves on the strand,
With the cards that Ah Sin had been
hiding,
In the game "he did not understand."

In his sleeves, which were long,
He had twenty-four Jacks—
Which was coming it strong,
Yet I state but the facts;
And we found on his nails, which
were taper,
What is frequent in tapers—that's
wax.

Which is why I remark,
And my language is plain,
That for ways that are dark,
And for tricks that are vain,
The heathen Chinee is peculiar,
Which the same I am free to maintain

or the "old gentleman of the sky" 老天爺, 天公, 上天 etc. (2) Abstract right 理. When Confucius said, "He who offends against Heaven has none to whom he can pray," the learned commentator Choo He (*q.v.*) added 天卽理也 "by Heaven is meant abstract right." (3). Fate, Kismet; e.g., the phrase used in deeds of sale of girls: "If she should die, both parties agree to accept "such event as the will of Heaven."

In illustration of No. 1, the character 天 is often drawn with men and women leaning against it eating from the usual rice bowl, the whole forming a picture conundrum and explained by 靠天喫飯 "they rely on Heaven "for their daily food."

HEAVEN, TEMPLE OF: 天壇—altar of Heaven. A large enclosure within the Chinese or outer portion of the city of Peking where the Emperor sacrifices and performs various religious ceremonies in honour of Heaven, the great unseen power which directs the affairs of men, from which the Emperor himself holds his commission to rule over the whole world (天下), and to which he is personally responsible for the well-being of his people.

A list of all those executed during the year and of their crimes, is burned by the Emperor on the *altar of heaven* at the winter solstice; he is thus supposed to inform heaven of the manner in which he has used its delegated authority.

HEAVEN-SENT BARRIER. A name applied by the Chinese to the Wu-sung (*q.v.*) Bar, as protecting Shanghai from the promiscuous ingress of large ships of war. Compare—"Many of us have thought that our sea-wall is a specially divine arrangement to make and keep us a nation of sea-kings after the manner of our forefathers, secure

against invasion and able to invade other lands when we need them." *Impressions of Theophrastus Such.*

HEEN or HIEN. See *Hsien*.

HEH-LUNG-KIANG: 黑龍江—black dragon river.

One of the Manchurian provinces, and a favourite destination for banished Chinese officials.

HEIMIN: 平民. The so-called "common people" or working classes of Japan.

"The shizoku (*q.v.*) have ceased to carry swords, but they retain power over the *heimin*, as they did in former times."—*Hiogo News*.

HERMIT LAND, THE: A name formerly applied to Korea (*q.v.*).

HIBATSHI: 火鉢—fire bowl. A portable stove used in Japan for warming rooms, etc.

HIEN FUNG or HSIEN FÊNG: 咸豐—general abundance. The style of reign adopted by the Emperor who ruled China from 1851—1862. Fled from Peking on its capture by the allied forces, and died at Jehol (*q.v.*).

HININ: 非人—"Not humans." A class of Japanese pauper, formerly allowed to squat on waste lands.

HIOGO: 兵庫. A port in Japan. Same as Kobé 神戶.

HIOUEN THSANG. French orthography of Hsüan Tsang (*q.v.*).

HIRAKANA or HIRAGANA: 平假字. The Japanese running hand or simplified form of the Kana (*q.v.*). The common symbols used in writing the native language, resembling the Chinese "grass" character. Said to have been introduced into Japan at the beginning of the 9th century.

The Hirakana consists of 48 primary characters, but numbers nearly 150, if varieties of form be included. With the addition of some 500 cursive characters, it forms

the syllabary employed by women, and in novels and all publications for the illiterate. Chinese characters are added where necessary to prevent confusion.

HISTORY, Book of. See *Shoo King*.

HIUNG-NU: 匈奴. The Chinese name for the Turkic tribes during the Ch'in and Han dynasties.

HIYAKSHO: 百姓. The Japanese "farmer" class.

HOANG-HO: 黃河—yellow river. So called from the yellowness of its water, caused by the vast quantity of mud which is swept down by its rapid current to the sea. Pronounced *Hwong haw* in the Mandarin dialect.

It is now just upon thirty years since the Yellow River deserted the channel through which it formerly found its way across Kiangsu into the Yellow Sea; and, turning northward at a point near Lan-yi, in the north-east of Honan, found for itself a new outlet into the Gulf of Pechili. Several times before the river has deviated in a similar way, always with disastrous results. Its present channel is so narrow that, even at normal height, the water is level with either bank; but when it rises with the slightest increase in volume, it spreads out like a sea over some thirty miles of ground. See *China's Sorrow*.

HOEY: 會. A secret society.

HOIHOW: 海口—sea port. The port of Kiung-chow Fu (*q.v.*) in Hainan.

HOKLOS: 福老—the old ones of Fu, i.e. Fokien. A tribe said to have come originally from that province. Now found chiefly in the Prefecture of Hui-chou 惠州. Williams writes 學老; but the last character should be 佬, which is a Cantonese colloquial word meaning *man*. 學 is the attempt of the Cantonese to write the Fokienese sound of the character 福.

HOLY CITY, THE. A title bestowed in 1585 upon the city of Macao by the Portuguese settlers residing there.

Above the entrance to the Senate House may still be seen—“*Cidade do Nome de Deos*—não ha outra mais leal,” i.e., “City of the Name of God—there is not another more loyal.”

HONAN: 河南—South of the (Yellow) river. One of the Eighteen Provinces, capital city K'ai-fêng Fu 開封府
Old name 豫.

HONAM. Same as preceding. Name of an island close to Canton opposite to which formerly stood the celebrated foreign “factories” (*q.v.*).

HONG: 行—a row, or series. Chinese warehouses were so called because consisting of a succession of rooms, and the old “factories” (*q.v.*) being similarly built, the Chinese called each block a *hong*. Now used of all kinds of mercantile houses.

HONG-BOAT: 三机—three oars. A Chinese sampan with a small wooden house in the middle, capable of holding about eight persons. Said to have been rowed originally by only *three* men sitting in the bow, with a fourth sculling at the stern—whence the Chinese, name; but now the number varies according to the fancy of the owner. Used by foreigners residing at Canton. Same as *Matrimonial*.

HONGKEW or HONGQUE: 虹口. The site of the American Settlement at Shanghai. From the local pronunciation of the above two characters, literally, *rainbow mouth* or *port*, the Chinese name of the place.

HONGKONG: 香港—fragrant lagoon. There has been much controversy as to the correct interpretation of the above two characters. “Fragrant Streams” and “In-

cense Harbour" are among those given. The use of the term "lagoon" is based upon the fact that the inlet of water which forms the harbour of Takow, Formosa, and is unquestionably a lagoon, is written down in Chinese maps of the place as a 港. Hongkong was ceded to the English in 1841 and by Treaty of Nanking in 1842, but is still frequently spoken of by the inaccurate as being in "China," and sometimes even as a Treaty Port. Was formally erected into a British Colony 5th April 1843. Is 26 miles in circumference, and nine in length by eight in breadth. The "Peak," upon which stands the signal staff, is 1825 feet high.

Our word *Hongkong* is a corruption of the local pronunciation of the Chinese name. See *Petticoat string*.

HONG MERCHANTS. The security merchants of former days, who, for the privilege of trading with foreigners coming to Canton, became security to the mandarins for their payment of duties and their good behaviour while on shore. Monopoly broken up by Treaty of Nanking 1842.

HONSAI. See *Gonsai*.

HOO-SZE: 湖師. Abbreviation for 湖絲師 "silk expert" or "silk toucher." Compare *chaa-sze*. Known in Canton as 絲師 or 湖絲客, 湖絲 standing for raw silk from Hu-chou Fu in Chekiang.

HOPPO, THE. The Haikwan (*q.v.*) or Superintendent of Customs at Canton, has been so called for many years. The term is said (1) to be a corruption of *Hoo poo* 戶部—the Board of Revenue, with which office the Hoppo, as collector of duties, is in direct communication; (2) to be from *Ho pok* 河泊 originally "god of the rivers" but subsequently applied to the Canton river-police magistrate. A well-known native work, however, states that 關部

the Superintendent of Customs is called in English
合 売 *Hoppo*.

HOTOW: 河頭—head of the river. Name of a large kind of boat used by foreigners at Canton for going up country, picnics, etc. So called from the name of the place at which they are built. Are usually distinguished by three or four red doors, called 馬門, on each side.

HOUSE-BOAT. The common name among foreigners in China for small sailing boats housed over and fitted up with sleeping bunks, cook's galley, and other European appliances. Are much used on the river Yangtsze by the "shootists" of Shanghai, Chinkiang, etc.

HSIN CHING LU: 尋津錄. The *Book of Experiments*, or first handbook of the Court Dialect published by Sir T. Wade. Was wittily travestied into 新京路 "the new road to Peking," the sounds of the two sets of characters being sufficiently near, for a foreign ear, to admit of such a pun.

HSIU-TS'AI: 秀才—cultivated talents. A graduate of the lowest rank. Generally translated *bachelor of arts*.

This was the general term for scholar or man of letters until the time of the Emperor Kuang Wu (A.D. 25-58), when it was changed to *mao-ts'ai* 茂才, on account of the character 秀 forming part of the Emperor's name. The old name was restored some two centuries later.

HSIEN: 縣. A district under the immediate control of a magistrate called a *chih-hsien* (*q.v.*), or simply a *Hsien*.

HSÜAN CHUANG or YÜAN TSANG: 玄奘 or 元奘. The famous Buddhist priest who left China for India in A.D. 629, returning after an absence of seventeen years and bringing with him 657 volumes of the Buddhist scriptures.

HU-KUANG: 湖廣. The old name of a province now divided into Hu-pei and Hu-nan (*q.v.*), but still used collectively of the two. Also called the Two Hu, 兩湖.

HUÉ: 交州府. The capital of Annam. Locally known as 許愛, whence the name Hué.

HUNAN: 湖南—South of the (Tung-t'ing 洞庭) lake. One of the Eighteen Province. Capital city Ch'ang-sha Fu 長沙府. Old name 楚.

HUNDRED FAMILY NAMES: 百家姓. Correctly speaking, “the family names” of China, hundred being merely a round number used to express “all.” The title of a small work several centuries old which contains 408 ordinary Chinese surnames and 30 double names, or such as we should unite in English by a hyphen. In K'ang Hsi's lexicon, however, we find no less than 1,678 characters mentioned as surnames, besides 168 double and 8 triple names. Chinese of the same surname (with some few exceptions) may not intermarry. The four common names—our Brown, Jones, and Robinson—are Chang 張, Wang 王, Li 李, and Chao 趙. These names are in many cases translatable, and yield such meanings as *Field*, *Fox*, *Crab*, *Spring*, *Home*, *Bellyful*, *Farmer*, *White*, *Gold*, *Joy*, *Ball*, etc.

HUNG-LOU-MÊNG: 紅樓夢. Dream of the Red Chamber. A famous Chinese novel in the Peking dialect, dealing chiefly with events of domestic life which are very graphically described. Many Chinese are said to have died for love of the heroine, Miss Lin, so exquisitely has that young lady been portrayed by the author, whose name is not known; but the book being considered a dangerous one to fall into the hands of youth was accordingly placed in the *Index Expurgatorius* of China, though

at present its sale is carried on much the same as that of any other work. Unfortunately, this truly grand work is hardly adapted for translation. It fills something like 4,000 8vo pages.

HUNG-MÓ or HUNG-MAO: 紅毛—the red-haired. A term first applied by the Chinese to the Dutch, in the 17th century, and now to all white foreigners. Is slyly used to a great extent, as also *fan* 番 barbarian, among the Chinese of Hongkong. The writer has even received a letter from his washerman addressed 紅毛二江臣 *The red-haired Vice Consul*, though even this will hardly bear comparison with a title he once obtained in Swatow, where it is commonly used, namely 耶蘇官 *The Jesus Mandarin*—an appellation which tells its own tale. In Amoy and Swatow, the term “red-haired” is now reserved for the English.

HUPAO, THE: 滬報—Shanghai News. Name of a Chinese newspaper issued from the *Daily News* office. First appeared 18th May, 1882.

HUPEH or HU-PEI: 湖北—North of the (Tung t'ing 洞庭) lake. One of the Eighteen Provinces. Capital city Wu-ch'ang Fu 武昌府. Old name 鄂 ^{ngO}.

HUTUKHTU: 呼圖克圖. The cardinals, or second order in the hierarchy of Lamaism (*q.v.*). The three chief Hutukhtus reside at Urga, Kuku Khoto, and Peking; the latter representing Lamaism at the Court. In Tibet they wield temporal as well as spiritual power, the administration being entirely in their hands. Popularly known as “Living Buddhas.” The term H. is derived from a Mongolian word which is interpreted in Chinese as signifying *tsai lai jén* 再來人—*i.e.* one who returns again, an Avatar.

HWANG-POO or WANG-PU: 黃 埔—Yellow Reach.

The river whereon, at a distance of about 12 miles from the Yang-tsze into which it flows, stand the town and foreign settlement of Shanghai.

HWANG-TI: (a) 黃 帝—the Yellow Emperor. A legendary ruler, who is said to have flourished nearly 3,000 years before Christ and to have been the pioneer of the early civilisation of mankind by the invention of wheeled carriages, a medium of exchange, music, astronomical instruments, etc., etc. Was called “yellow” because he reigned under the influence of *earth* (whatever that may mean), and yellow is the colour of earth. Must not be confounded with the next.

HWANG-TI: (b) 皇帝—Supreme ruler. The title of every Emperor of China since the days of the First Emperor (*q.v.*), before which time the title 王 *wang* “prince” was employed. When the Mongols conquered China in the early years of the 13th century, and adopted the title Hwang Ti, they analysed the character 皇 into its component parts 白 *white* and 王 *prince*, and translated them literally into Mongolian as Tchagan Khagan or “White Khan.” This was subsequently adopted by the Russians for Asiatic use in the various forms of Ak-khan, Ak-Padshah, and Biely Tsar or “White Czar.”

HWEI-HWEI or HUI-HUI: 回 回. Generally used of all classes of *Mohammedans* found in China. The character 回 is sometimes written with *dog* by the side 狗.

HYSON: 熙 春—flourishing spring. A kind of tea.

HYSON, YOUNG: 雨 前—before the rains. A kind of tea so called because it was picked early. Formerly called by foreigners *uchain*.

IBN BATUTA. An Arabian traveller who visited China in the fourteenth century, and whose narrative corroborates several of the statements of Marco Polo.

ICHANG: 宜昌. A port in the province of Hu-pei on the upper Yang-tsze, opened to trade by the Chefoo Convention of 1876.

ICHIBU: 一 分—one *bu* (*q.v.*).

ICHI-ROKU: 一六—one six. All days of the month which contain one or other or both of these numbers; *e.g.*, the 1st, 6th, 11th, 16th, etc. These days were adopted as official holidays on the establishment of the present Government in Japan, but recently Sundays have been substituted.

“Our readers have doubtless been unaware that their Majesties the Emperor and Empress, desirous of instructing themselves in European science, were accustomed to take lessons regularly every day, excepting those of *ichi-roku*.”—*Echo du Japon*.

The Japanese also use the expressions *ni-hitchi* 二七 2nd and 7th, *sam patchi* 三八 3rd and 8th, *shi-ku* 四九 4th and 9th, and *go-juh* 五十 5th and 10th in the same manner. The same kind of phraseology is also common in China.

I. G., THE. Abbreviation for *Inspector General* of the foreign department of the Chinese Customs. During the occupation of the native city of Shanghai by the Tai-p'ing rebels 1853—55, the collection of the Customs' revenue was temporarily placed in the hands of three foreign officials deputed by the British, French, and American Consuls; and this system was found to answer so well that it was continued, even after the evacuation, under the guidance of Mr Horatio Nelson Lay at the head of a

small staff of European assistants. The arrangement was finally extended to all the Treaty Ports, and has developed into what is now known as the Chinese Customs' Service —hitherto one of the most ably conducted organisations in the world.

IMMORTALS, THE: 仙人. A term which is somewhat loosely applied to the *richi* of Buddhism and to the saints of Taoism (*q.v.*).

INCHHON. Same as *Jenchuan* (*q.v.*).

INDIAN INK. A misnomer for the slabs of *Chinese* ink, prepared from soot and glue, and used all over the empire since the third century of our era; though, according to one native authority, it was manufactured as early as B.C. 140. From their habit of putting the writing brush or pencil into the mouth in order to give a fine point, the Chinese have come to employ the phrase "eating ink" as a metaphorical equivalent for study.

INFANTICIDE. The prevalence of this crime in China has been greatly exaggerated, while the harrowing stories connected with Baby Towers (*q.v.*) have been shown to be ridiculously untrue. It is now quite an open question whether infanticide is more practised in China than in Europe and elsewhere.

INLAND SEA, THE. The sea which is almost surrounded by the three southernmost islands—Nipon, Sikok, and Kiusiu—of the Japanese empire. Is about 250 miles in length, and contains some fine pieces of scenery.

INNER LAND, THE. See *Nui ti*.

INQUESTS. Are held in China upon the bodies of all who die by violence or are found dead under suspicious circumstances. Also, in cases of grievous bodily injury,

when a limit is fixed within which the accused is responsible, and during which the injured man is handed over to his charge. The inquest is held by the District Magistrate or his Deputy, without a jury, within view of the body, on the very spot where found or struck down.

INTERCALARY MONTH: 閏月. (Accented on the second syllable.) A thirteenth month inserted seven times in nineteen years, or about once in every third year, in order to make up the annual deficiency of the lunar year of twelve months as compared with the solar year. The four following methods, the last of which is still in use, have been adopted at various times for determining the incidence of this month.

(1)—The reduplication of every 33rd month. Thus in the 3rd year there would be an intercalary 9th month, in the 6th year an int. 6th, in the 9th an int. 3rd, in the 11th an int. 11th, in the 14th an int. 8th, in the 17th an int. 4th, and in the 19th an int. 12th.

(2)—Addition of a month at the end of the proper year.

(3)—Reduplication of the month, the numerical order of which was the same as the number of days from the winter solstice to the end of the current month, no matter whether a month of 29 or of 30 days, and no notice was taken of any remainder exceeding 12. Thus if the winter solstice fell on the 24th of 11th month of 30 days, the following 6th month would be reduplicated.

(4)—Selection of a month under which the following conditions would be fulfilled:—That the winter solstice shall always fall in the 11th month, the summer solstice in the 5th month, the vernal equinox in the 2nd month, and the autumnal equinox in the 8th month. Also, that the

month intercalated shall be one during which the sun does not pass from one sign of the zodiac to another ; and provided always that the 1st, 11th, and 12th moons be never reduplicated. [By a mistake the intercalary month for the year 1813 was calculated for the 8th moon, but as this brought the winter solstice into the 10th month, the Emperor cancelled the calculation and made the 2nd moon of the following year the intercalary month instead, which fulfilled all the conditions required.]

INVITATIONS (CHINESE): If declined, should be sent back in the original envelope, with an ordinary visiting card bearing the two characters **辭謝** *tz'u-hsieh*, "declined with thanks." If accepted, should be kept and taken with the guest for presentation to the host. In neither case is any formal answer expected.

I-RO-HA KANA. A form of Japanese writing said to have been invented by Kūkai, a Buddhist priest who died A.D. 835. It was an attempt to assimilate the letters as much as possible to the Bonji (*i.e.* Pali) used in the sacred books of the Buddhists.

ISHI-DŌRŌ: **石燈籠.** A stone lamp. [Japanese].

JADE: **玉** *Yü* (said to mean *the gem par excellence*). A species of nephrite, the green and white kind of which (**翡翠** *fei ts'ui*, kingfisher plumes) is highly valued by the Chinese. Rings, bracelets, vases, and various other ornaments are made of this stone, which is also largely imitated. The Chinese word is extensively employed in ceremonious language ; *e.g.*, **玉體** "jade (*i.e.*, honourable) person" and **勿吝玉趾** "do not spare your jade footsteps," *i.e.*, "come and see me," etc., etc., jade being considered as emblematical of most of the virtues,

and as a product of Heaven and Earth. Whole ship-loads of it have been brought as ballast from other countries to China, but have found no market, the Chinese declaring that it was not the same article as their own, which comes from the mountain-ranges of Tibet.

JAMBARREE. A festive party, involving much noise.

[Slang.] Analysed by a wag at Swatow :—

Alcohol. 75 parts.

Vox humana. 24 „

Water. 1 „

JAPAN: 日本—Sun Root. Hence it is called “Land of the Rising Sun,” the extreme Orient. Our word is from *Jeh-pun*, the Dutch orthography of the Japanese *Ni-pon*, as represented by the above two Chinese characters.

Formerly known to the Chinese as Wo 倭, which character was altered by the Japanese to 和. Also called 神國 the nation of gods, and 皇國 the Imperial nation. [See *Nipon* and *Yamato*.]

The Chinese language and Confucian books were introduced into Japan in the 3rd century of our era. Diplomatic relations between China and Japan began about the end of the 6th century, and continued for some time under the T'ang dynasty. Kublai Khan sent an armada against Japan in A.D. 1281. It was destroyed in a storm, aided by the attacks of the Japanese, and only 3 men out of 100,000 are said to have escaped.

JEHOL: 热河 hot river. A summer residence of the Emperors of China, lying about 100 miles north of Peking, beyond the Great Wall, and built in 1780 on the model of the residence of the Panshen Erdeni (*q.v.*) at Tashilumbo in Tibet, when that functionary proceeded to

Peking to be present on the seventieth anniversary of the Emperor Ch'ien Lung's birthday. It was here that the Emperor Hsien Fêng died in 1862, subsequent to the capture of Peking by the British and French forces. Our name is an imitation of the Chinese sounds, through the French, the final being due to the French transliteration of the Peking 兒 *eul*, which is usually added in the north to the two characters given above.

JESUITS, THE. The highly-educated Romish missionaries of that particular society who resided at Peking during the seventeenth and part of the eighteenth centuries, and employed themselves chiefly in the translation of scientific works, in teaching astronomy, etc., etc. Matteo Ricci and Adam Schaal are among the most famous.

JENCHUAN: 仁川. A Prefecture in Korea, in which is situated the port of Chemulpo (*q.v.*).

JEWS: 挑筋教 *Tiao-chin-chiao*—sect of those who take out the sinew. Are said to have carried the Pentateuch to China shortly after the Babylonish captivity. They founded a colony in Honan under the Han dynasty (*q.v.*) if not earlier. Erected a synagogue at K'ai-fêng Fu in A.D. 1164. Were discovered by Ricci (see *Jesuits*) in the 17th century. Hebrew rolls of parts of the Pentateuch in the square character, with vowel points, were obtained in 1850. The Jews are mentioned in the *Hist. of the Yüan (Mongol) Dynasty*, 1329 and 1354 A.D., as 忽忽, the equivalent of the Chaldaean *Jehud*.

JIGGY JIGGY or JIKI JIKI: 直直. Japanese equivalent for "make haste!"

JIMMU TENNO. The first Mikado of Japan (7th cent. B.C.), with whose reign the historical period begins.

JINGAL. The Chinese blunderbuss. From the Hindustani *jangál*, a swivel, a large musket. Generally fired in

China from a swivel fixed on a wall or in a wooden post, but sometimes with the barrel resting on a second man's shoulder, in which case it is called a **抬鎗** *t'ai ch'iang*.

"There is very little recoil with these weapons, as they "weigh about twenty pounds, and the charge is not "rammed home, but just dropped down the muzzle."—*Shanghai Courier*.

JINRICKSHA or JINRIKISHA: **人力車**—the man's strength cart. A small gig, invented about 1872 and constructed to carry one or more persons, drawn by a coolie in shafts and sometimes pushed by another from behind. From the Japanese pronunciation of the above three characters. Now largely used in Shanghai, Hong-kong, Amoy, and some Indian hill stations. The Japanese name is *Kuruma* "a vehicle," and the coolie is called *Kurumaya*.

JOHN TUCK. A slang name for the Viceroy at Canton, being the corruption of *Tsung-tuk* **總督**, Governor General, as pronounced by the sailors of H. B. M.'s fleet during the occupation of Canton.

JON-NUKÉ. The famous, but immodest, "forfeit dance," as performed by Japanese girls, who pay forfeit for any failure to imitate each other's gestures when challenged by a loud "Hoi!", by throwing off one article of clothing each time, until nothing remains, when they disappear behind a curtain at the back. Part of the performance consists of singing a song, beginning with the words "Jon-kino, jon-kino."

JOO-EE or JU-I: **如意**—as you desire. A kind of sceptre often given as a present among the Chinese, and signifying that the recipient will attain his wishes. To be seen in the hands of idols at Chinese temples. The

and of the opera in historical pictures

term is sometimes used by Chinese shop-keepers as a shop-sign ; e.g. 如意襪 “as you wish stockings (sold here).”

The Buddhist Mani 摩尼, a gem which was said to remain always brilliant, was called the Ju-i Pearl. It is enumerated as one of the Seven Precious Things.

JO-RO: 女郎. A prostitute [Japanese]. So *Joroya* a house of ill fame.

JOSS. A Chinese idol ; also applied to the Christian God.

The word is a corruption of the Portuguese *Deos*, God.

JOSS-HOUSE. A Chinese temple ; e.g., the “Treaty Joss-house” where the Treaty of Tientsin was signed. Also used by the natives to designate all foreign churches and chapels.

JOSS-HOUSE MEN. Missionaries are so called by pidgin-English speaking Chinese.

JOSS-PAPER, Pieces of gold and silver paper worked into the form of shoes of sycee (*q.v.*) and burnt by the Chinese at masses for the dead, before the shrine of the God of Wealth (財神) etc., etc.

JOSS-PIDGIN. Any form of religious ceremony, foreign or native, including cracker-firing, processions, etc. etc.

JOSS-STICK. A stick of incense made from the dust of various scented woods mixed with a little clay, and used in temples for worship, in houses for lighting pipes, etc. Some for the latter purpose are prepared so as to hang over a wire frame in a spiral form ; and being lighted at the bottom, burn slowly upwards and last for many hours. Carefully regulated joss-sticks for marking the time are sold at the famous “Water Clock” in the city of Canton.

JUDICIAL PROCEDURE. In the case, for instance, of

a murder, a preliminary investigation is held before the District Magistrate, and if there is sufficient evidence against the accused, he is committed for trial before the Prefect. If the Prefect confirms the view of the Magistrate, the case is sent on to the Provincial Judge; and, similarly, by him to the Fu-t'ai or Governor. The Governor then holds a trial and reports to the Board of Punishments in Peking, and the Board lays the case before the Emperor. The Emperor commands the Board to examine and report; and if the Governor's view is confirmed, the latter receives instructions to that effect. Otherwise, the case is referred back for reconsideration, the Governor usually getting a strong hint as to the direction his reconsideration is expected to take. He himself refers back to his subordinates, and so on.

JUDY. Slang term for a Chinese courtesan.

JULAI. See *Tathāgata*.

JUNK. According to Ibn Batuta, only the larger kind of Chinese sailing-vessels should be so called; but the term is now used of all sea-going boats and of the more bulky of the river craft. It is a notable fact that single junks are rarely seen at sea; they generally sail in pairs, even down to the small fishing-junks which ply their trade along the coast, the object being no doubt that of mutually rendering assistance. Probably from the Javanese *jung*, which means a large boat.

KABAYA. The long upper dress worn by Malay women and largely adopted as a déshabille by the Dutch ladies in Java.

KAGO: 駕籠—riding basket. A bamboo palanquin formerly used in Japan, but now superseded by the *jinrikisha* (*q.v.*).

KAKI. The Japanese name for *persimmon* (*q.v.*).

KAKKE: 脚氣—Foot humour. The Japanese name for *Beriberi* (said to be a Cingalese word meaning “weakness”). A locally endemic disease, probably of a malarial character, showing itself in two forms, the dropsical, and the atrophic (the so-called wet and dry forms). It is now believed to consist essentially in a multiple degenerative inflammation of the nerves.

KALPA: 邦波. [Sanskrit]. An immense period of time. A “great” Kalpa=1,344,000,000 years, or 80 small kalpas.

KALMUCK TARTARS. See *Tartars* and *Eleuth Mongols*.

KAMI: 神. A god or spirit of the ancient religion (*Sintoo*) of Japan.

KANA: 假字—borrowed words. Contraction for *Karin-a*. Chinese characters used phonetically to represent Japanese sounds. These are of two kinds; *Katakana* and *Hirakana* (*q.v.*).

KANG or K'ANG: 炕. A brick bed, with a fire underneath it. Used all over the more northern parts of China.

KANGURA FUYE. The Japanese flute. *Koma fuyé* is the Korean flute.

KANG HI or K'ANG HSI: 康熙—lasting and prosperous. The style of reign adopted by the second monarch of the present dynasty, A.D. 1662—1723. It was under the auspices of this Emperor that the great Chinese lexicon was compiled which is known as the *K'ang Hsi Tzü Tien*. Twenty specimens of the cash (*q.v.*) cast by this Emperor have each a different character on the reverse, which, read in the proper order, form a poetical quatrain. Complete sets of these are now rather rare. [See *Lohan*.]

KANSUH: 甘肅—voluntary reverence. One of the Eighteen Provinces, Capital city Lan-chou Fu 蘭州府. Old name 龍, *Lung*.

KAO-LIANG: 高粱—tall millet. The *Sorghum vulgare* or Barbadoes millet.

KAOLIN: 嶺高—high ridge. A strong, infusible material which endures great heat. It forms an important ingredient in all kinds of porcelain. So called from the name of a ridge of hills near a great porcelain factory in Kiangsi. It is made from decomposed granite, reduced to an impalpable powder, and then formed into a paste.

KATAKANA: 片假字—side-borrowed words. (See *Kana*.) A form of Japanese writing derived from the Chinese, only a part of each character being taken. It consists of 48 symbols, and is seen only in conjunction with Chinese characters (*kaisho*). By some said to be more ancient than the Hirakana (*q.v.*); by others, to have been introduced simultaneously, towards the beginning of the 9th century. Little used except in dictionaries for explanatory purposes, to express grammatical terminations, and to spell foreign names.

KAUTCHEWS The people from 高州 *Kau-tchew* (in mandarin *Kao-chou*) to the south-west of the Kuang-tung province. They emigrate in large numbers to the Straits' Settlements.

KAY-TOW: 客頭—head of the strangers. An employer of Chinese labour in the Straits.

KEIBU: 警部. A Japanese sergeant of police.

KELUNG: 岐龍 or 基隆 or 雞籠. Subsidiary port to Tamsui at the north end of Formosa, opened to trade by the Treaty of Tientsin, 1858. Was once a Spanish and subsequently a Dutch settlement. Coal is found in

the neighbourhood. The name *Kelung* was once applied to the whole island of Formosa.

KEN: 間. Japanese term for a “district.” Equivalent to the Chinese *hsien* (*q.v.*)

KEN: 間. A measure of six Japanese feet (=71½ inches).

KENCHO: 縣廳. A Japanese magistrate’s office.

KENREI: 縣令. A Japanese District Magistrate.

KHALKAS, THE: 喀爾喀. The Khalka nation comprises those tribes of Mongols which, owing probably to their remoteness, maintained to a late date their independence of the Manchu sovereignty.

KHAMBALU. From *Khampalik* or *Khan baligh*, the city of the Khan. The Mongol name for what is now the Tartar portion of the city of Peking. Mentioned by Marco Polo as *Cambaluc*.

KHAN: 可汗 or more often 罕 and 汗. A Mongolian term for “prince.”

The Pathan Mahomedans in India are called “Khan.”

KHATA or KHADAK. Ceremonial scarves interchanged between a Mongol host and guest.

KHATEEB. See *Billal*.

KHUTUKHTU. See *Hutukhtu*.

KIANGNAN. The old name of Anhui and Kiangsu. See *Two Kiang*.

KIANGSI: 江西—west of the river. One of the Eighteen Provinces. Capital city Nan-ch’ang Fu 南昌府. Old name 豫章 *Yü-chang*

KIANG-SU: 江蘇. One of the Eighteen Provinces. From the first syllables of Kiang-ning Fu 江寧府, the capital, and Su-chou Fu 蘇州府, the celebrated city of beautiful women. Old name 吳 *Wu*.

KIAO-TCHI or GIAO-TCHI: 交趾. A name formerly believed to have been given by the Chinese to the inhabi-

tants of Cochin-China (*q.v.*) because in that country the sexes bathed together. Now ascertained to be a native name for the aborigines of Annam, derived from the separation of their big toes from the rest of the foot, like thumbs.

KIEN LUNG. See *Ch'ien Lung*.

KI-LI-SSŪ-TANG: 基利斯當. The Roman Catholic pass-word among converts in China, being an imitation of the Latin *Christianus*. Thus, "Lao-tang" (the last syllable with "old" prefixed) is used as a form of address among native converts, as opposed to "Lao Pai" or "Old Gentile," the *Pai* representing the first syllable of Pontius Pilate's name.

KILIN or CH'I-LIN (in Japanese *Kirin*): 麒麟. One of the four fabulous creatures of China, generally translated "unicorn." Said to have appeared just previous to the death of Confucius. The Spring and Autumn Annals (*q.v.*) end with the record of this fact. An attempt has been made by foreign scholars to identify the K. with the giraffe.

KIMONO. A long robe with sleeves, open in front and folding; worn by Japanese of both sexes, with a girdle.

KIN: 斤. A catty (*q.v.*)

KING, THE. See *Ching*.

KINGHITAO. See *Seoul*.

KINSATSZ: 金札. Japanese bank notes first issued in 1868, when the daimios who overthrew the Tycoon found it necessary to raise a loan.

KINSAY or QUINSAY: 京師—Capital. The modern city of Hang-chou Fu, the capital of the empire at the time of the Sung dynasty. *Kinsay* is a corruption of the sounds of the above two characters.

KIOTO or KIYOTO: 京都. a chief city of Japan. Formerly the residence of the Mikado. See Tokio.

KIRGHIS or KASAKS. Nomads who inhabit the great desert lying between Siberia, China, Turkestan, and the Caspian Sea. *Kir* means field, and *gis* or *gez* is the root of the word *gizmelt* to wander. Hence, *Kirghis* is a man that wanders over fields: a nomad.

KIRIN: 吉林—joyful forest. One of the Manchurian provinces.

KITTY SOL. The Chinese bamboo-made umbrella is so called. From the Portuguese *quitasol*.

KIUKIANG: 九江—(1) nine rivers; (2) crooked river, from the shape of the character 九. One of the ports on the Yang-tsze, opened to trade by the Treaty of Tientsin, 1858, though not occupied until 1861. It lies near the outlet of the Poyang 鄱陽 lake, with which certain Chinese commentators have wrongly identified the “nine rivers” mentioned in the Book of History (禹貢—Tribute of Yü). These were believed by the scholars of the Sung dynasty to refer to the Tung-t'ing lake, a view fully confirmed by Baron von Richthofen in his recent work on China. [Etymology No. 2 is of course absurd.]

K'TUNG-CHOW: 瓊州—red marble region. A port in the I. of Hainan, opened to trade by the Treaty of Tientsin, 1858, but not formally occupied until 1876. It was proposed in Sir R. Alcock's unratified Convention of 1869 to substitute Wenchow (*q.v.*) as more likely to be a profitable centre of trade.

KLINGS, THE. The common term in the Straits' Settlements for all Indians. (See *Chetties*.) The German traveller, Jagar, suggested Telinga, a part of the Coromandel coast, as the original word of which *Kling* may be a corruption.

KNIFE MONEY: 刀錢. Some of the earliest Chinese coins, dating as far back as 2,000 and more years before Christ, were cast in the shape of a razor blade; hence the name. Genuine specimens of "knife money" are exceedingly rare and much prized by Chinese numismatists; but the market is flooded with spurious imitations of all kinds.

KNOTTED CORDS: 結繩. Said to have been used by primitive man in China before the invention of writing; but how or to what extent, there is no record to show.

KOBANG: 小判—small division. A Japanese gold coin equal to 4 *bus* (*q.v.*).

KO-CHO: 戶長. The superintendent of a street or block in a Japanese town. (Cf. Chinese *ti-pao*).

KODSKI: 小使. A servant. [Japanese.]

KORU: 餅 or 石. A Japanese grain measure=5.13 bushels.

KOKUSHI: 國司. The title of the eighteen principal *Daimios* (*q.v.*) of Japan.

KO-LAO SOCIETY: 哥老會—elder brother society. One of the numerous secret fraternities of China, membership of which is strictly forbidden by the Government, and is punished on discovery by death. *Penal Code*, Bk. II., Sect. 162.

The arrest and execution of an individual found guilty of connection with the secret Brotherhood known as the *Ko Lao Hwei*.—*Peking Gazette*, 8 Sep. 1877.

KONG: 缸. A large glazed earthen jar for holding water.

KONGSI or KONGSEE: 公司. Company or guild. An association of Chinese formed for purposes of mutual protection, etc.

KOOSBEGE: "lord of the family." A title bestowed in 1847 upon Yakoob Beg, and equivalent to "Vizier."

KOREA. An imitation of the sounds *Kao li* 高麗 the

common Chinese name for this country [高 was formerly written 穢 *a quiver*].

It is incorrect to speak of *the Korea*, which is merely a word-for-word rendering of the French *La Korée*, just in the same way as it is strictly-speaking wrong to say *the Tyrol*.

Otherwise known as 朝鮮 *Chaosien*, a name adopted towards the close of the 14th century, from the name of a district in the north-west of the peninsula, signifying the country nearest to the rising sun. The Koreans themselves employ both names, the official designation being *Chaosien*. The Japanese pronunciation of this name is *Chosen*.

The kingdom of Korea, now for many centuries a vassalage of the Chinese empire, is said (but without foundation) to have been established about 1100 B.C. It is known in the historical annals as *Han* 韓, the name of the Three States which formerly divided the Korean peninsula, until one of them, Ko-rye, absorbed the other two, about the close of the 11th cent. A.D. Hence the name Korea. In A.D. 1392, the capital was fixed at *Han-yang* 譚陽 or *Séoul* (which means *capital*), and the country was divided into 8 provinces, 80 districts, and 360 cities. Korea was conquered by the Chinese under the T'ang dynasty, and has remained more or less in subjection ever since. The population is estimated at 7 to 8 millions; including islands, 15 millions.

Korea was visited by Henrik Hamel, a Dutchman, in 1653, and since then by voyagers of various nationalities. In 1866, a French expedition to avenge the murder of some priests was repulsed. In 1868, an American expedition, said to be of a filibustering character in connection with treasure hidden in some mausoleum, returned without

having accomplished anything. In 1835, two Catholic missionaries entered the country, and many have since maintained an incognito there by the adoption of mourning, which completely covers the face, and in the case of a noble, exempts the mourner from all stoppages and questionings at Customs' barriers, etc.

Chinese is the official language of Korea, but proclamations appear in Chinese and Korean, side by side. The native language is alphabetic, having 11 vowels and 14 consonants. It is written vertically, from left to right, and is said to have been invented about the 8th or 9th century of our era by a learned Buddhist priest named 薛總. *Pi-tsung*

KOTOW or KOW-TOW or KOTOO: 磕頭 and 吻頭—knock the head. The ceremony of prostration common in China. Chiefly performed (1) before the Emperor (three kneelings, nine knockings 三跪九叩), (2) before any mandarin as H. I. M.'s representative, (3) in religious ceremonies, (4) to friends and relatives seen for the first time after the death of one's father or mother, (5) by inferiors to superiors as a humble apology, and in some other cases. Our word is an imitation of the Chinese sounds.

KOU-LAN HU-T'UNG: 勾欄衛術—enclosure street, or houses-of-ill-fame street. The name of a street in Peking, part of which was formerly occupied by the Inspector-General of Maritime Customs and his staff. For the meaning of this term, as commonly understood by all educated Chinese, see the 南宋市肆.

“The correct form is 勾闈, and I think there can be little if any doubt that the name is a vestige of the “Yoshiwara (*q.v.*) of the Mongol period.” *Mayers.*

With this term may be compared the signification of Shameen (*q.v.*) it being worthy of note that both localities have been set apart for the use of foreigners.

KOUMISS: 馬乳酒 or 酥酪. An ardent spirit distilled chiefly from mare's milk, and largely consumed by the Mongols. Said to be beneficial in some forms of phthisis.

KOXINGA or KOSHINGA: 國姓爺—Lord of the country's families. The celebrated chieftain 鄭成功, who expelled the Dutch from Formosa in 1662. *Koxinga* is derived from the Portuguese method of writing the first three characters given, a title by which this leader was commonly known.

KRIS. Pronounced *krees* or *creese*. A dagger of irregular shape, worn by the Malays in a sheath at the girdle. That a mere scratch may be effective, it is occasionally kept poisoned; and streaks of blood upon it are carefully preserved as honourable marks. Its blade is wavy or flame-shaped, from 1 to $1\frac{1}{2}$ inches wide and from 14 to 18 inches in length, capable of inflicting a dreadful wound. The finer specimens are often beautifully damascened. Etiquette demands that during a friendly interview the kris should be concealed and the handle turned with the point close to the body; otherwise it is exposed, with the handle turned the reverse way. The *Kris panjang* and the *Kris pandak* are the long and short kinds, respectively.

KUANG-HSI: 廣西. The western division of the ancient 廣州. One of the Eighteen Provinces. Capital city Kuei-lin Fu 桂林府, or Cassia-forest; so called from the cassia which grows in the neighbourhood. Old name 粵西 *Yüeh-hsi*.

KUANG HSÜ or KWANG SÜ: 光緒—brilliant succession. The style of reign adopted by the present Em-

peror of China, who came to the throne in 1875, aged four. His name is *Tsai T'ien* 載湉, and he is the son of the Prince of Ch'un, 醇, familiarly known as the "seventh Prince," seventh son of the Emperor Tao Kuang. The style Kuang Hsü is from a sentence in a State paper of the Sung dynasty: 光丕復緒 "brilliantly renew the dynastic succession."

KUANG-TUNG: 廣東. The eastern division of the ancient 廣州. One of the Eighteen Provinces. Capital city Kuang-chou Fu 廣州府 (Canton). Old name 粵東 *Yüeh-tung*.

KUBLAI KHAN: 忽必烈汗. The founder of the Mongol dynasty in China, A.D. 1280. Grandson of Genghis Khan.

KU-CHŌ: 區長. The superintendent of one of the "quarters" or parishes (區) into which all Japanese towns and cities are divided.

KUGE: 公家—noble family. The name of the ancient nobility of Japan, residing at Kiyoto and attached to the Court of the Mikado, as opposed to the territorial nobles or Daimios (*q.v.*). The Kuge are hereditarily noble, by virtue of their blood-relationship (however distant) to the Mikado.

KÜ JEN See *Chü-jēn*.

KU-LANG SU: 鼓浪嶼—drum-wave island. A small island to the west of the harbour of Amoy, nearly 3 miles in circumference, and about 1 mile in length by $\frac{3}{4}$ mile in breadth, upon which stand the Consulates and private residences of merchants and others connected with the trade of the port. The name "drum-wave" has been given to this island from a certain drum-like noise made

by the plashing of the waves at a particular point upon its western shore. Upon a rock near the German Consulate, the following legend is carved in large characters:—

“Ku-lang-su is a Paradise upon earth;
The Egret River is second to none.”

Chinese population, about 3,000.

KUMPANI. See *East India Company*.

KUMQUOT. See *Cumquat*.

KUNG: 貢. Tribute.

KURA. A Japanese “godown” (*q.v.*)

KURUMA. See *Jinricksha*.

KUWAZOKU: 華族—noble class. The modern name of the Daimios (*q.v.*).

KWANTI: 關帝. The Chinese Mars or God of War.

A celebrated warrior, named Kuan Yü 關羽, who lived at the close of the second and beginning of the third century of our era. Originally a hawker of bean-curd, he was one of the three heroes who entered into a confederacy to support the Han dynasty against the rebellions Yellow Turbans. He played a leading part in the wars of the Three Kingdoms (see *San-kuo-chih*) until he was finally taken prisoner and beheaded, after which he was canonized, and subsequently (A.D. 1594) raised to the rank of a God. A particular cash, struck during the reign of the Emperor Ch'ien Lung, is called “Kwan Ti's knife” from its supposed resemblance to that weapon.

KWAN-YIN; 觀音. She who observes or pays attention to sounds; *i.e.*, she who hears prayers. The Chinese Goddess of Mercy. Sometimes represented in white clothes with a child in her arms, and worshipped by those who desire offspring. Corresponds to the *Avalôkîtes'vara* of Buddhism, and in some respects to the *Lucina* of the

Romans. Also known as 大悽大悲 “great mercy, great pity;” 救苦救難 “salvation from misery, salvation from woe;” 自在 “self-existent” etc. But down to the early part of the 12th century Kwan-yin was represented as a man.

KWEI-CHOW or KUEI-CHOU: 貴州—noble region. One of the Eighteen Provinces. Capital city Kuei-yang Fu 貴陽府. Old name 點。

KWEI-TSZE or KUEI-TZU: 鬼子—devils. A Chinese term for foreigners. Sometimes used in ignorance, and for want of a better expression; but usually, as an insult. Mr Alabaster reports that once when travelling in the interior he was politely saluted as 鬼子大人—His Excellency the Devil. See *Devils and Barbarians*.

K'WI-K'WI or K'UAI-K'UAI. 快快. Make haste! [Mandarin.]

KYFONG: 街方—neighbourhood. Any portion of a Chinese town, even the whole of it, as in Hongkong, may be called a *Kyfong*.

“A Kyfong meeting took place to-day.”—*China Mail*, 16 Jan. 1878.

LAC or LAKH. A Hindoo word, meaning 100,000. Correctly written *lakh*. The Malay *laksa*=10,000.

LACQUER: 漆. From the Arabic *lakk*. A lustrous, highly-polished kind of wood-ware, peculiar to China and Japan. This lustre is due to the use of the sap of a varnish-tree (*Rhus vernicifera*), which is dissolved in spring-water and mixed with oil and other ingredients, and then laid on to the article in question with as many as ten or fifteen applications for the best specimens. The lacquer made in Foochow is the only kind which can compete with the Japanese; and this is said to be itself of Japanese origin.

LADRONES, THE; *i.e.* "The Pirates." The group of islands which includes Hongkong has been so called, in imitation of the more celebrated group discovered by the Portugese-Spanish voyager Magalhaens in 1521, and for precisely the same reason—the piratical disposition of their inhabitants.

LAI-OK: **黎岳**. A fast-sailing, heavily-armed boat, built, expressly for smuggling purposes, at Lai-ok near Canton; whence the name. The smugglers were protected by shields, from behind which they could work their guns; and this made them very difficult of capture. Their boats have now disappeared, their very existence being prohibited by the authorities.

LALLY-LUNG or LA-LI-LOONG. Pidgin term for a thief. Said to be a corruption of the Portuguese *Ladrão*. See *Ladrones*.

LAMA: **喇嘛**. A priest of the Tibetan form of Buddhism. This word, "according to the Chinese, has the "meaning of *wu shang* 無上, *i.e.* 'unsurpassed' or "without a superior.'"—*Mayers*. Colonel Yule, on the other hand, says it means "spiritual teacher."

LAMAISM. The form of Buddhism prevailing in Mongolia and Tibet. "Is the Romanism of the Buddhist church."—*Koeppen*.

LAMA MIAO: **喇嘛廟**. (See *Dolon Nor*.) A famous mart upon the plains of Mongolia, so called because of the two temples (*miao*) there.

LANGSON 諒山 AFFAIR, THE: which resulted in hostilities between France and China, occurred on the 23rd June, 1884, and arose out of an alleged breach of the Li-Fournier Convention (*q.v.*). Colonel Dugenne, commanding a small French force, was marching to occupy Langson, a town near the borders of Tonquin, which it

was known was garrisoned by Chinese regular troops. According to the official report, the French column was fired upon a day or two before it reached the defile where the Chinese opposed the advance in force, but it was subsequently contended by the Chinese that this firing was by banditti not under the control of the mandarins. When Colonel Dugenne found his advance opposed by a large Chinese force some parleying took place. The French themselves admit that the Chinese asked for a delay of two or three days in which to obtain instructions and to evacuate their position. Colonel Dugenne sent an ultimatum later on in the day stating he would continue his march forward in an hour. He did advance at the end of that period, the result being that his column was received with a heavy fire, and had to beat a hasty retreat.

LAO TZŪ: 老子—the old philosopher. The founder of Taoism, and reputed author of the *Tao Té Ching* (q.v.). He was the old philosopher of China *par excellence*, and fragments of his wisdom have been preserved in the works of Chuang Tzū as well as in the treatise mentioned above. Had an interview with Confucius, who remarked afterwards that he could understand the flight of birds and the movement of fishes, but could not comprehend Lao-tzū ; concluding by saying that he could only compare him with the dragon. His birth has been fixed at B.C. 604. As a mythological being, he is known as the Old Boy, because born with white hair and eyebrows. This event took place at the village of Oppressed-virtue, in the parish of Cruelty, in the district of Bitterness, which was in the state of Suffering. His mother conceived him in consequence of the emotion she felt at the sight or a falling

star. He was carried in the womb for 81 years, and had large ears with three orifices, jagged teeth, a square mouth, and ten fingers on each hand.

LAO-YEH: 老爺—Old father. Equivalent to "His Honour." The title of Chinese officials below the grade of Subprefect. Assistant Subprefects, Department and District Magistrates are, however, accorded by courtesy the higher title of *Ta-lao-yeh*.

LARN-PIDGIN, A. An apprentice "boy," who attaches himself to a household with a view of *learning* the *pidgin* (q.v.) required of a servant by foreign masters, receiving little or no wages for the services he is able to render.

LASCAR. A general denomination for Indian sailors. Used among the Malays in the sense of servant or slave, contemptuously spoken. Said to be derived originally from a Persian word meaning *army*, and correctly written *Lashkar*. But the *Pioneer* of 11th December 1877 says this term "is probably slang for Anglo-Indians."

LEKIN. See *Likin*.

LÉLANG or LELONG. Used in the Straits for an auction. See *Yé-lang*.

LESSER DEVELOPMENT. See *Greater Development*

LI: 里. About one third of a mile English. $27\frac{1}{2}$ *li*=10 miles. This word occurs in (Count) Palikao, which is *Pa-li-ch'iao* 八里橋 "eight *li* bridge," the name of a village near which that general gained a victory over the Chinese in the campaign of 1860.

LI: 理. Abstract right. The phrase "I don't see the *li* (i.e. the force) of doing so and so" is not unfrequently heard among foreigners in China.

LI: 禮. Etiquette; politeness.

LIANG or LEANG: 兩. A Chinese ounce. A tael.

LICHEE or LYCHEE: 荔枝. A fruit found in the south of China, and eaten both in its fresh and dried forms. The “foreign lichee” 番荔枝 is the custard-apple.

LIE TEA. A mixture of willow and other spurious leaf with genuine tea leaf, to be fraudulently sold as tea. The spurious leaf is fired and carefully manipulated in the same way as the genuine leaf, but its true character is easily detected by a tea-taster.

LI-FAN YÜAN: 理藩院—the manage-feudatory-(states) office. The Chinese “Colonial Office,” now replaced, as far as western nations are concerned, by the Tsung-li Yamén (*q.v.*) Has general supervision over the nomad tribes of Mongolia and other dependencies of the Chinese Empire.

The Russian Treaty, signed at Tientsin in 1858, contains (Art. II.) the following words:—“Dorénavant les “communications entre le Gouvernement suprême de “Russie, et le Gouvernement suprême de Chine, ne se “feront plus comme cela était jusqu’ à présent, par le “Sénat d’une part et le Tribunal *Li-fan-yuan* de l’autre “mais. . . .””

LI-FOURNIER CONVENTION, was a settlement of the Franco-Chinese difficulty in Tonquin, drawn up and signed at Tientsin, 11th May 1884, by H. E. Li Hung-chang, Viceroy of Chihli and Captain Fournier of the *Volta*. The Convention provided for the immediate withdrawal of the Chinese forces from Tonquin; respect for French treaties with Annam past and future; a treaty of commerce opening for free trading in merchandise, with guarantees, the frontiers common to Tonquin and China throughout their length; and the waiving of the indemnity

claimed by France. One of the most extraordinary diplomatic incidents on record occurred in connection with this Convention. Captain Fournier drew up a memorandum, when the Convention was signed, fixing a date for the evacuation of Tonquin by the Chinese troops. After the Langson affair had occurred Li Hung-chang officially declared that Captain Fournier had erased the important clause relating to the evacuation in this memorandum and had attached his initials to the erasures. A facsimile of the memorandam with the erasures was published. On the other hand, Captain Fournier declared on his honour that he made no such erasures, and he has fought a duel with a Parisian journalist who commented on his declaration. There was no European present but Captain Fournier when the erasures are alleged to have been made, but two Chinese officials who were with Li Hung-chang at the time have placed on public record their corroboration of Li Hung-chang's declaration. Either Li Hung-chang or Captain Fournier must have been guilty of the gravest falsehood.

LIKIN or LEKIN: **釐金**—thousandth or cash money; from *li* the thousandth part of a tael (*q.v.*) which is nominally one *cash* (*q.v.*), and *kin* metal, here used for money. [Also written **釐捐**—cash contribution.] A tax, originally of one cash per tael on all sales, voluntarily imposed upon themselves by the people, among whom it was at first very popular, with a view of making up the deficiency in the land-tax of China caused by the T'aiping and Nienfei troubles. It was to be set apart for military purposes only—hence its common name “war-tax”; and was said by the Tsung-li Yamēn to be adopted merely as a temporary measure. Is now collected at rates differing

in different provinces and at different times. The Chefoo Agreement (*q.v.*) makes the area of the Foreign Concessions at the various Treaty ports exempt from the levy of *likin*.

“Instead of abolishing the tax, the Chinese, through “the kind offices of Sir Thomas Wade, are endeavouring “to legalize it.”—*Shanghai Courier*.

LIN, COMMISSIONER: 林則徐. The special Commissioner sent by the Emperor to Canton in 1839 to put an end to the opium trade. These orders he attempted to carry out by seizing and destroying some 20,000 chests of the drug, owned by foreigners, an act which led to the so called “Opium War” of 1841-42. While in office he despatched a long letter to Queen Victoria, calling upon her to prohibit the export of opium from her dominions to China.

LING CHE or LING CH' TH: 凌遲. The so-called “lingering death,” which should, strictly speaking, consist in a fearful mutilation of the limbs before giving the *coup de grace*, but which is now generally modified into a few cuts on the body just before decapitation. Is the punishment for parricide and similar heinous crimes. Possibly the victims are drugged previous to the operation. At any rate, in the only authentic account we have from a foreign eye-witness (T. T. Meadows), it is expressly stated that the man who was thus sliced to death was not heard to utter even a groan.

LING-TOW: 龍頭—dragon's head. The chief landing-place upon the I. of Koolangsu (*q.v.*) is so called, being the head of the dragon to which the whole island is said to bear some resemblance.

LINGUISTS: 通事. English-speaking Chinese, of more or less capabilities, employed as interpreters for the local dialects. The intermediaries of trade between foreigners and Chinese in the old days were so called.

LI'S LAMBS. A satirical term applied by foreigners to the soldiers under the command of Li Hung-chang, Viceroy of Chihli, and expressive of their ferocity towards innocent tradesmen rather than of any signal prowess on the battle-field. Of late years, however, Li has kept his "lambs" in better order, and has prohibited the old system of plundering shop-keepers, etc., forbidding even opium-smoking, and punishing the first offence by branding, the second by death.

LI T'AI-POH: 李太白. A celebrated poet, the Anacreon of China, who flourished A.D. 669—762. He was admitted to a close intimacy with the reigning Emperor, but ultimately lost favour and ended his days in obscurity. The following is a specimen of his verse:—

What is life after all but a dream?
And why should such pother be made?
Better far to be tipsy I deem,
And doze all day long in the shade.

When I wake and look out on the lawn,
I hear midst the flowers a bird sing:
I ask "Is it evening or dawn?"
The mango-bird whistles "Tis spring!"

Overpowered with the beautiful sight,
Another full goblet I pour,
And would sing till the moon rises bright,
But soon I'm as drunk as before.

LITERARY CHANCELIOR. 學臺. A high provincial official, specially appointed by the Emperor to superintend the advancement of learning in his particular province. Holds annual examinations at each of the chief towns therein for the purpose of bestowing the degree of *Hsiu-ts'ai* or B.A.

LITERATI, THE. This term, while really including all literary men of no matter what rank or standing, is more usually confined to that large section of unemployed scholarship made up of (1) those who are waiting to get started in an official career, (2) those who have taken one or more degrees and are preparing for the next, (3) those who have failed to distinguish themselves at the public examinations and prefer to eke out a small patrimony by taking pupils rather than engage in the pettifoggings of trade, and (4) those who, though possessed of sufficiently high qualifications, have no taste for official life, and are in a position to pass their time in the enviable seclusion of "retired scholars" 隱士.

LIVING BUDDHA: 活佛. A popular name for the *Hutukhtu* (*q.v.*).

LOCKS, THE RIVER OF: 關河. A translation of a Chinese name for the Grand Canal (*q.v.*) upon which there are a considerable number of large *locks*, each being under the control of an official appointed for that purpose.

LOHAN: 羅漢. Same as *Arhan*. "Lohan cash" were cast in the reign of the Emperor K'ang Hsi, and were thus honourably named because believed to contain gold. The character for *Hsi* appears upon them in its proper form 熙 and not 熾 as it was subsequently written. The change is said to have been made in order to mark the reign of this truly great Emperor.

LOKSOY: 緑水—green water. A green dye. From the Cantonese pronunciation of the two Chinese characters.

LOLOS: 獸猻 or 羅羅. Wild hill tribes of Szechuan and Yünnan. Sub-divided into White and Black Lolos, the latter being so called from the independence of their character and the efforts which they have made so far to avoid intermarriage with the Chinese. The word "Lolo" is a term of reproach, said to be of Chinese origin.

LONG ELIZAS. The trade term for certain blue and white vases ornamented with figures of tall, thin China-women, is a name derived undoubtedly from the German or Dutch. German sailors and traders called certain Chinese vases, from the female figures which distinguished them, 'lange Lischen', *tall Lizzies*, and the English sailors and traders promptly translated this into 'long Elizas.'

LONIN. See *Rōnin*.

LOO-CHOOS or LEW-CHEW: 琉球. A group of islands, sovereignty over which was in recent years claimed by China against Japan, and at one time nearly brought the two countries into hostile collision. It is clear, however, even from Chinese historical sources, that the dress, manners and customs, language, and currency of Loo-choo are of Japanese origin; and by a treaty made in 1874, subsequent to the dispute above-mentioned, China formally acknowledges the Loochooans to be subjects of Japan.

LOQUAT: 盧橘—rush orange. A fruit found in the south of China. Our word is the Cantonese pronunciation of the above two characters. The story of the supposed resemblance of the loquat leaves to a donkey's ear is apocryphal.

LORCHA: 划艇. A vessel of about 100 tons burthen, having a hull of European build, and generally commanded by a European captain ; but rigged with Chinese masts and sails, and manned by Chinese sailors. The word *lorcha* is usually believed to have been introduced from South America by the Portuguese ; but Mr. Justin McCarthy says it is taken from the Portuguese settlement at the mouth of the Canton river.

LO-TI SHUI: 落地稅—arrive at destination duty. A duty originally levied by Chinese officials on foreign-owned goods sent into the interior under Transit Pass, *after the said goods had passed into native hands* at their place of destination. Now irregularly levied at some ports on goods brought from the interior by natives for sale to foreign merchants. The term **坐賈** has been substituted in certain parts of Kwang-si, with a view to shew that the tax is incident upon the resident merchant and not upon the foreign importer.

LOUVRE or **LOUVER**. The half-doors, common in the East, which prevent people from seeing into bedrooms as they pass by, while at the same time admitting the necessary current of air. Used chiefly in the south of China. From the French *l'ouvert*, from *ouvrir* to open.

LOWDAH: 老大—the old great one. Captain of a junk. Foreigners call their head boatmen *lowdahs*, chiefly in Shanghai and at the Yangtsze ports ; *tai-kong* (*q.v.*) being heard more frequently in the south.

LUCRABAN SEEDS: 大楓子. Brought from Siam, and used as a medicine by the Chinese.

LUKONG or **LOKONG**: 老更—old watchman. The Hongkong native constables are so called. Satirically

spoken of as "look-ons," from absence of energy in the discharge of their duties.

LÜ LI: **律例.** The Penal Code of China.

LUNGAN or LUNG-NGAN: **龍眼**—dragon's eyes. A fruit found in southern China, and sometimes called the wild lichee.

LU-PAN. **魯班.** The Archimedes of China.

"Wonderful stories are related of his ingenuity; among others it is said that his father having been put to death by the men of Wu 吳, he carved an effigy in wood of a genie whose hand pointed in the direction of Wu, where, in consequence, a drought prevailed for the space of three years."—*Mayers.*

He is now regarded as the patron saint of carpenters; and the expression **魯班門前弄斧子** "brandish a hatchet at Lu-pan's door" is the exact equivalent of "teach your grandmother to suck eggs."

LUZON or LUÇON: **呂宋.** The native name for the Philippine Islands. From the fact of these islands being in the possession of the Spanish, the Chinese came to apply this name to Spain itself.

MA: **碼.** Used in Canton in the sense of a "yard" English.

MACAO: **澳門.** A small peninsula to the extreme south-west of the Kuang-tung province, first occupied by the Portuguese trading with China in 1557. It appears that Macao was actually ceded to the Portuguese in 1566, on condition of payment of an annual tribute to the Chinese Government, which was to be represented in Macao by a resident mandarin. The said payment ceased

in 1849, after the war between Portugal and China, and the barbarous assassination by the Chinese of Ferreira de Amaral, Governor of Macao. Meanwhile, the colony was (until 1844) under the jurisdiction of Goa, and was in every way the property of Portugal. Of late years China has endeavoured to resume her lost suzerainty, and the inability of Portugal to negotiate a Treaty with China is due solely to the fact that the former refuses to surrender Macao. The Portuguese name is said to be derived from *A-ma-n-gao* 亞媽澳—the port of the goddess A-ma. Is sometimes called the Holy City (*q.v.*).

The term *ma-ku* as applied to tobacco (孖姑烟) and seen in Canton at shops and stalls where cigarettes are sold, is probably a reproduction of the European word Macao, especially as cigarettes are so commonly smoked by the Portuguese.

“The birthday of the King of Portugal was celebrated “yesterday in the usual way, a goodly number of Chinese “merchants assembling to make the customary *kotau* “(see *kotow*) to the effigy of the King.”—*China Mail* 1st Nov. 1877.

MACARTNEY'S EMBASSY, LORD. A mission despatched from England to China in 1792, at the close of the glorious reign of the Emperor Ch'ien Lung, for the purpose of placing mercantile relations between the two countries on a better footing. Sir C. Staunton, who had picked up a knowledge of Chinese in Italy, was a page in Lord Macartney's suite and was specially noticed by His Imperial Majesty who patted him on the head and gave him an ornamental purse from his own person.

MACE: 錢 *Ch'ien*. The tenth part of a Chinese tael or ounce. From the Hindoo *masha*, through the Malayan word *mas*.

MAGISTRATE, DISTRICT. See *Che-hien*.

MADAT (*Malay*). An inferior preparation of opium, made from the covering which encloses the drug.

MAFOO: 馬夫—horse-man. The Chinese groom or “horse-boy.”

MAGO. Japanese term for a pack-horse leader.

MAHARAJA. A Sanscrit compound, meaning Great King. Maharani=Great Queen.

MAHOMEDANS: 回回. First settled in China in the Year of the Mission, A.D. 628, under Wahb-Abi-Kabcha, a maternal uncle of Mahomet, who was sent with presents to the Emperor. Wahb-Abi-Kabcha travelled by sea to Cantoa, and thence overland to Si-ngan Fu, the capital, where he was well received. The first mosque was built at Canton, where, after several restorations, it still exists. Another mosque was erected in 742, but many of these M. came to China simply as traders, and by and by went back to their own country. The true stock of the present Chinese Mahomedans was a small army of 4,000 Arabian soldiers sent by the Khaleef Abu Giafar in 755 to aid in putting down a rebellion. These soldiers had permission to settle in China, where they married native wives; and three centuries later, with the conquests of Genghis Khan, large numbers of Arabs penetrated into the Empire and swelled the Mahomedan community.

MAI-PAN. See *Compradore*.

MA-KWA or MAGWA: 馬褂—horse jacket. The short outer jacket, chiefly worn by the northern Chinese. A yellow *ma-kwa* is a distinction conferred by the Emperor on high officials; sometimes called the *Yellow Jacket*. It is supposed to bring the wearer into close proximity

with the Emperor and Imperial interests. Hence, in Cantonese slang, a Yellow Jacket is a person chosen from among the near relatives of a merchant or shop-keeper to exercise certain responsible functions connected with the business that could hardly be delegated to a stranger.

MĀITRĒYA BUDDHA:彌勒佛—the Merciful One. The coming Buddha, expected to appear and open a new era about 3,000 years hence. Is often depicted as a laughing god in Chinese temples.

MALAY:無來由. From the native word *Maláiu*.

MALOO, THE:馬路—horse road. Name of a street running east and west through the middle of the British Settlement at Shanghai. From the Mandarin pronunciation of the above two characters, which were used for “high road” as early as the 6th century B.C.

Hence the term “Maloo mixture”—a medley of used tea-leaves, the leaves of various other plants, and rubbish of all kinds, manufactured in Shanghai and shipped to England as tea.

MAMEY:妹妹. Little sister. A common Chinese term, learnt by European children in the north of China from native nurses, and applied to their younger sister.

MANCHU:滿洲. A native of Manchuria, whence came the conquerors of China and the founders (1644) of the present dynasty. Manchu garrisons are stationed at the most important points in the Empire, such as Canton, Foochow, etc.

MANDARIN. Any Chinese official, civil or military, who wears a button (*q.v.*) may be so called. From the Portuguese *mandar* to command. A comparison has also been suggested with the Sanscrit *mandtrim*.

“‘I am an old friend of the family: his son is now a ‘‘major.’ The little boy did not know what was meant ‘‘by a *major*, so the trader told him it was the title of a ‘‘Chinese mandarin (官). ‘And what is a *mandarin*? ’’ asked the boy. ‘A *mandarin*,’ replied the trader, ‘is ‘‘one who rides out in a sedan-chair or on a horse; who ‘‘when at home sits in a lofty hall; whose summons is ‘‘answered by a hundred voices; who is looked at only ‘‘with sidelong eyes, and in whose presence all people ‘‘stand aslant:—this is to be a *mandarin*.’’ *Strange Stories from a Chinese Studio*, Vol. I. p. 403.

MANDARIN DIALECT: 官話. The common language spoken by educated persons all over the Chinese Empire, as opposed to the various local dialects. Pekingese, shorn of its *patois*, may now be considered as the standard “Mandarin” which it is most desirable for foreigners to acquire. Southern Mandarin is based upon the Nankingese pronunciation; and differs from the northern dialect in the substitution of *k* and *ts* for *ch*, *e.g.*, *kin* for *chin* “gold,” *ts’ien* for *ch’ien* “a thousand,” and other similar letter-changes. Strictly speaking, “Mandarin” is a mistranslation of 官, which is here equivalent to 公 “public” or “common to all”—the vulgar tongue.

MANDARIN DUCK: 鴛鴦. A beautiful species of duck (*anas galericulata*), so called because of its superiority over other kinds of ducks, and not because it is set apart for mandarins. Emblem of conjugal fidelity. Hence, a kind of sword, with two blades in one sheath, is known to the Chinese as 鴛鴦劍 “mandarin duck sword.”

MANDARIN ORANGE: (1) 柑 (2) 珠砂橘. The loose-skinned orange of China. The first kind is sometimes called the “coolie-mandarin,” because resembling

the coolie orange (*q.v.*) in colour and having a rather tighter skin than the latter which is also of a much deeper hue. The slang phraseology of Europeans at Canton divides the two species into "tight" and "loose" mandarins.

MANDOLIN. The Chinese guitar is sometimes so called. From the Italian *mandolino*.

MANDOR. A Malay corruption of the Portuguese *mandador*. A superintendent; an inspector of workmen; a headman or "boss," etc., etc. "Yesterday afternoon, "the Mandor, who is a Hadji (*q.v.*), applied for his own "and the other coolies' wages. . . .".—*Hongkong Daily Press* of 22 Sep. 1877 (from the *Straits' Times*).

MANGO: 芒菓 or 檬菓. The fruit of the *Mangifera indica*. From the Malay *mangga*, of which the Chinese characters imitate the sound.

MANGOSTEEN. The fruit of the *Garcinia mangostana*. From the Malay *manggistan*.

MANILA LOTTERY. A lottery held once every month at Manila under the sole management and proprietorship of the Hispano-Philippine Administration. The number of tickets (which are at \$5.00 each, but subdivisible into ten parts at \$0.50 apiece) is 12,000 monthly. The highest prize for ten months of the year is \$16,000; the total amount of the monthly prizes being \$45,000, divided between 487 tickets, the rest being blanks. But in June and December the price of a ticket is \$20, and \$180,000 is divided between 453 winning tickets, the highest being \$60,000, the next \$25,000, the five next \$5,000 each etc., etc. The profits of the Government are 4 per cent. Some say the drawings are fairly conducted; others maintain a contrary opinion. Formerly, the tickets and

coupons, the sale of which is illegal in China, were numbered in the ordinary way, but an attempt at forgery by the addition of a figure compelled the management to adopt the system of having all marked with *the same number of places*; hence 123 will now be found written 00123, etc., etc. Moreover, the line where the ticket is separated from the foil is wavy, not straight; holders will therefore do well not to attempt to improve the edges of their paper or they may endanger their chance.

MANJI or MANZI. Old name for that part of China south of the Hoang Ho. From 蟹子 *man tzü*, the savages of the south.

MAN-MAN: 慢慢—go slowly. A common phrase in use all over China. To go slowly; to wait—*e.g.*, tell my chair-coolies to *man-man*, *i.e.*, to wait for me.

MANTRA. The name of a charm practised by the Hindus, in which sense it is found in Buddhistic writings.

MANTUY or MANTOO. A corruption heard in Central Asia of the Chinese *man-t'ou* 饅頭 steamed flour dumplings.

MAO-TZŪ: 毛子—hairy ones. A common term for foreigners among the Chinese at Tientsin. Mr. Swinhoe is said to have translated this expression by “hats” (帽子), from the identity in sound, but not in tone (*q.v.*), of the two characters 毛 and 帽.

MAQUI or MA-K'UAI: 馬快—swift as a horse. A kind of detective policeman employed at all Magistrates' Yamêns in China. Sometimes used for the constable of a foreign Consulate, in which sense **巡捕** would be a more appropriate term.

MARCO POLO: 博羅. The celebrated Venetian tra-

veller who visited China in 1274, bearing letters from Pope Gregory X to Kublai Khan (*q.v.*), and who spent 24 years in the East. During three years of this time he held high civil office in Chekiang, and was also sent on a mission to the king of Annam under the title of **樞密副使博羅**—Privy Councillor, Assistant Envoy, Polo. Was afterwards known to his countrymen as *Messer Marco Millione* from his frequent use of the word *million* as applied to the wealth etc., of the Great Khan.

MARRIAGES in China are arranged by go-betweens who are legally responsible for their share in the transaction. One important preliminary consists in comparing the year, month, day, and hour, at which the two parties were born, to ascertain that they are in astrological harmony.

If these negotiations are followed up by acceptance, on the part of the bride's family, of marriage-presents, and if no misrepresentation of facts can be proved by either side against the other, the marriage-contract is held to be complete, and neither party is allowed to draw back. A day is fixed, and the bridegroom fetches the bride in a gaudy red sedan-chair from her home to his own, where they worship together in the ancestral hall, and rise up man and wife.

The re-marriage of widows is not prohibited, but strongly discountenanced by public opinion. Marriage may not be celebrated during the period of mourning for a parent and certain other near relations; nor (with notable exceptions) between people bearing the same surname; nor between first cousins either on the father's or the mother's side. Custom, however, interprets this last clause as applicable only to first cousins of the same surname. No *legal* objection was raised to the suggested

marriage of the hero and heroine of the *Hung-lou-méng* (q.v.) nor to the hero's actual marriage with Pao-ch'ai. See *Polygamy* and *Divorce*.

MARU: 丸—revolving, referring to the paddle-wheels or screw. Japanese suffix to the names of steamers; e.g. Genkai-maru.

MASAMUNÉ. A famous Japanese swordsmith, A.D. 1264—1343.

MASKEE. Pidgin term for "never mind," "no matter," etc. Possibly from the Portuguese disjunctive *mas*.

MASTER OF HEAVEN: 天師. The Taoist pope, in whose body is supposed to reside the soul of a celebrated Taoist, an ancestor of his, who discovered the elixir of life and became forthwith an immortal, some eighteen hundred years ago. The people believe him competent to effect marvellous cures and work other miracles; and from the proceeds of an extensive business in charms etc., he manages to derive a not inconsiderable income. At his death, the precious soul above mentioned will take up its abode in the body of some youthful member of the family who will be hereafter revealed.

MATA-MATA. *Lit.* "all eyes." A policeman. From the Malayan *mata* an "eye."

"In any case I can allege from personal knowledge "that bribery is an every-day matter in Singapore from "the lowest *mata-mata* to the highest—(better not say "what, perhaps)."—*China Mail* (copied from *Straits' Times*).

MATE-MATE. Japanese for "wait a little"; equivalent to the Chinese *man-man*.

MATOW: 馬頭—horse's head. The Chinese for jetty or pier, in common use among foreigners. No satisfactory explanation of this term has been found hitherto. The

execution ground at Canton is called 天字馬頭, probably from the name of a jetty or landing place at no great distance. 天字 here means *chief*, this being the point at which all high officials land, and near which their boats may be seen anchored in large numbers.

MATRIMONIAL. Another name for the 龍-boat (*q.v.*) in use at Canton. So called because well adapted for ladies.

MAUM CHOW. See *Chowfah*.

MĀYĀ: 摩耶. The immaculate mother of Shâkyamuni Buddha, whose name is strikingly similar to that of Mary the mother of Jesus. Among other similarities existing between the Roman Catholic and Buddhist churches may be mentioned celibacy, fasting, use of candles and flowers on the altar, incense, holy water, and ceremonials generally. See *Fo*.

MENCIUS: 孟子—the philosopher Mêng, often spoken of as 亞聖 the Second Sage, Confucius being the first. The Chinese sounds *mêng-tzü* were latinized by the Jesuit missionaries into their present form. Flourished B.C. 372—289. His works form one of the Four Books (*q.v.*), and the following are specimens:—

“Mencius said, I like fish and I also like bear’s paws. If I cannot have both, I will forego the fish and take the bear’s paws. Similarly, I like living and I like doing my duty to my neighbour; but if I cannot do both, I will forego life in preference to foregoing my duty.

“Mencius said, Take a man whose third finger is bent and cannot be stretched out straight. It is not painful, neither does it interfere with his work; yet if there were any one who could make it straight, he would think nothing of journeying such a distance as from Ch’in to Ch’u, simply because his finger is not as good as those of

other people. But to be grieved because one's finger is not as good as other people's, and not to be grieved because one's heart is not as good as other people's—this is called ignorance of [the relative importance of] categories."

MEXICANS. Abbreviation for Mexican dollars.

MIAO-TZŪ: 苗子—shoots *or* sons of the soil. The aboriginal tribes of certain mountainous districts in the south and south-west provinces of China.

MIDDLE KINGDOM, THE: 中國. A translation of the common Chinese name for China; it being generally believed that China is situated at the centre of the earth, surrounded by the Four Seas, beyond which lie a number of small islands inhabited by the red-haired barbarians who come to the Middle Kingdom to trade.

MIH-HO-LOONG: 滅火龍—extinguish-fire-dragon. The celebrated European volunteer fire brigade of Shanghai. [A Chinese fire-engine is called a "water dragon."].

MIKADO: (1) 御門 Imperial gate. The ruler who, as spiritual Emperor, formerly shared the sovereignty of Japan with the Tycoon or temporal Emperor; and who at death became a *kami* 神 or god. Since 1867, when the Tycoon submitted and retired into private life, the Mikado been sole Emperor of Japan. The first Mikado is said to have sprung from the sun. (2). Also derived from *mika* great, and *to* (*do* in composition) a place.

MIKOTO: 尊. An honorific epithet of a *kami* (*q.v.*). Has been wrongly believed to be a title of the Mikado.

MING DYNASTY *or* THE MINGS: 明 *ming*, bright. A dynasty which ruled China from 1368 to 1628 and was noted for the severity of its laws. A piece of pottery or a curio of that date is often spoken of as "a Ming;" at the same time, not one tenth of the china stamped with

the 大明 *great Ming* brand really belongs to that epoch ; in fact, it is roundly asserted that the presence of the stamp is now conclusive evidence of a spurious imitation. See *Blue*.

MING TOMBS: 明陵. The tombs of the Emperors of the Ming dynasty. Some of these are near Nanking ; the rest, and by far the finest, about one day's journey from Peking, whither the Emperor Yung Lé transferred his court in 1411. The chief objects of interest at these tombs are the avenues of enormous animals and human figures carved in stone. See *Stone Figures*.

MIXED COURT, THE: 會番公堂. A tribunal, instituted at Shanghai in 1869, for the hearing of all cases between (1) Chinese resident within the settlements, (2) civil and criminal (except murder and certain serious charges between Chinese and foreign residents, in cases where Chinese are defendants, (3) where foreigners are the defendants, provided always they are unrepresented by a Consul on the spot. The Court consists of a Chinese official having the rank of sub-Prefect and a foreign Assessor, the latter being always, in civil suits, a representative of the nationality involved. Otherwise, a British Assessor sits three times, an American twice and a German once, a week. The Court was formerly held at the British Consulate, but has since been transferred to a building in the Maloo (*q.v.*), at the entrance to which may usually be seen a number of convicted prisoners wearing the cangue (*q.v.*). The punishments inflicted range from 20 blows with the bamboo to three or four years penal servitude. Over the outer gates may be seen the following legend : 遠來近悅, 物阜民康, “men flock from afar while those who are near rejoice. Business brisk and the people prosperous.”

MODEL SETTLEMENT, THE. A local name for Shanghai, once characterised by the Duke of Somerset in Parliament as a "sink of iniquity," this generous estimate having been based, as the duke himself explained, upon the reports of *naval officers and others who had visited the place*.

"I am not burning to return to the *Model Sink*.—"

Letter from E. C. Baber in the *North-China Herald*.

MOGUL, THE GREAT. The Persian corruption of Mongol (*q.v.*). The title of the Emperors who, after the conquest of Hindustan, ruled at Delhi from A.D. 1526 to 1803. The first occupant of the Imperial Throne was Baber, and among his most illustrious successors may be mentioned Akbar and Aurungzeb.

MO-LI-HWA or MOLY: 茉莉花. The jasmine. Name of a celebrated tune.

MONGOL: 蒙古. Said to be an imitation of *moengel* celestial, or as some writers say, "brave." The great Turanian stock, whence have come, at different epochs of the world's history, the Scythians, the Huns, the conquerors of China (See *Genghis Khan*), and of India (See *Mogul*).

"Baschpa" mongol is the name of a form of Mongol writing, invented A.D. 1269 by Baschpa, a Tibetan lama under the direction of Kublai Khan. It is a modification of Tibetan, written in vertical lines and connected by, ligatures.

MONSOON. From the Arabic *mausim* "season;" the season winds.

Monsoons are shifting trade winds in the East Indian ocean, which blow periodically; some for half a year one way, others but for three months, and then shift and

blow for six or three months directly contrary. These winds are constant and periodical, as far as the thirtieth degree of latitude, all round the globe.

MONTO. A Buddhist sect, founded in Japan in A.D. 1262 by a man named Shinran. Celibacy, fasting, monastic life, and the sacred books in Sanscrit, are the chief features of ordinary Buddhism against which the Monto sect protests.

MOON. The Chinese is a *lunar* year of 12 months, with an intercalary month (*q.v.*) in every third year to rectify the calendar. Chinese servants struggled at first against the payment of their wages according to the European year as they thus lost a month (*i.e.* the intercalary) once in every three years. The first, fifth, and ninth moons are considered specially auspicious, and it is in these that Chinese officials like to take up their appointments. The first moon of the year was known as 正月 *chéng*⁴ until the First Emperor (*q.v.*) altered the sound to *chéng*¹, because part of his own name was sounded *chéng*⁴, though differently written. There seems to be a tradition that the ancient Chinese year consisted of ten months only. Many fanciful names are applied to the months, often associated with flowers and fruits.

The 1st MOON is called 正月, 端月, 泰月*, 元月, 正陽月, 三陽月, 春王.

The 1st day of the 1st is called	元旦, 端日.
„ 7th „ „ „	人日, 靈辰.
„ 15th „ „ „	上元, 元宵.
„ 2ND MOON „ „	花月, 大壯月*, 仲陽月, 杏月 or <i>Apricot month</i> .
„ 1st day of the 2nd „	中和.

The 2nd day of 2nd is called 踏青, 挑菜.
 ,, 12th ,, 花朝, 真元.
 ,, 3RD MOON ,, 桐月, 夬月*, 蟬月,
 桃月 or Peach month.
 ,, 3rd day of the 3rd ,, 上己.
 ,, 4TH MOON ,, 乾月*, 麥秋, 淸和, 槐月
 or Sophora month.
 ,, 8th day of the 4th ,, 浴佛.
 ,, 5TH MOON ,, 蒲月, 塔月*, 鬱蒸, 滿月,
 榴月, or Pomegranate
 month.
 ,, 5th day of the 5th ,, 端午, 天中.
 ,, 13th ,, 竹醉.
 ,, 6TH MOON ,, 暑月, 遯月*, 荷月 or
 Lotus month.
 ,, 6th day of the 6th ,, 天贶.
 ,, 24th ,, 觀蓮.
 ,, 7TH MOON ,, 否月*, 蘭秋, 桐月, 巧月,
 瓜月 or Melon month.
 ,, 7th day of the 7th ,, 巧日, 七夕.
 ,, 15th ,, 中元 大慶.
 ,, 8TH MOON ,, 觀月*, 仲商月, 桂月 or
 Cassia month.
 ,, 5th day of the 8th ,, 千秋.
 ,, 15th ,, 中秋, 月夕.
 ,, 9TH MOON ,, 剎月*, 季商月, 菊秋,
 菊月 or Chrysanthemum month.
 ,, 9th day of the 9th ,, 重陽, 重九.

,, 10TH MOON is called 間月, 坤月*, 正陰, 陽春,
小陽月, 梅月 or
Plum month.

,, 15th day of the 10th,, 下元.

,, 11TH MOON ,,, 復月*, 仲冬月, 蔴月 or
Hibiscus month.

,, 12TH MOON ,,, 臨月*, 嘉平月, 臘月 or
the *Sacrificial month.*

,, 8th day of the 12th,, 臘日.

,, 30th ,,, 除夕.

N.B.—Those names marked with an asterisk are taken from the **易經** or Canon of Changes (*q.v.*).

MOORMEN (corrupted to Morramen); 白頭人—white head men. A common term in Canton for the miscellaneous natives of India who go there to trade. The Chinese name is taken from the turban worn by Mahomedans and others; while our word has been fancifully derived from 貌陋 *mao lou* men, or “ugly face” people. The Parsees, formerly called 波斯, a name now used for Persia, are included in this category.

MORTGAGES of land or tenements in China should, according to the Penal Code, be duly registered at the office of the local magistrate. Second mortgages are illegal. If the mortgagor, at the end of the period specified in the deed, is unable to discharge the mortgage, he may either retain his right to recover the land at any future period, in which case the mortgagee may re-mortgage to another party; or he may surrender the land absolutely, in consideration of a further sum to be agreed upon between himself and the mortgagee.

MOSQUITO. From the Latin *musca* a fly, through the Italian, Spanish, or Portuguese, *mosca*. The English orthography should therefore be *muskito*. Tincture of *Pyrethrum roseum* applied to the skin is recommended as an excellent protection against mosquito bites. The best local sedative of the irritation caused by bites is liquid ammonia, but any strong spirit is also effectual.

For a recent valuable discovery, by Dr. P. Manson of Amoy, that a certain species of mosquito is the intermediate host of the *filaria sanguinis hominis*, and probably the carrier of infection in elephantoid diseases, see the Chinese Customs' *Medical Reports* No. 14, page 10.

MOUKDEN. The Manchu name of Fêng-t'ien Fu 奉天府, the capital of Manchuria.

MOURNING. On the death of a parent the Chinese son refrains from shaving either head or beard for one hundred days, and dresses in complete white, even down to the silk with which he finishes off his queue. It is only the white hat and white shoes, however, which infallibly betoken mourning, white jackets being commonly worn by the people. The duration of this period is from a nominal three years (actually, 27 months) for a father or mother, down to three months for more distant relatives. A child mourns three years for its parents in memory of the three years of infancy when it was wholly dependent upon their aid. See *Cards*.

MOW or MOU; 面. The Chinese acre. About $\frac{1}{5}$ of an English acre; but varies in different places. In Shanghai the official mow is held to contain 7,260 sq. ft. English, and is subdivided into *fun*, *haou*, *le*, *sze*, and *hoo*. The Municipal mow is taken at 6,600 sq. ft. See *Weights and Measures*.

The subjoined Notification published in 1861, by H.M. Consul, defines the area of a Shanghai *mow* :—

“The following definitions of the contents of a Shanghai *mow*, obtained from the official land measurer of the district, and checked by careful examination of his measuring instruments, is published for general information.

“Each *mow* is 240 *poo* long by 1 *poo* broad, and contains therefore 240 square *poo*.

“The *poo* measures 5 feet Chinese Government Rule (官尺), equal to 66 inches English. A square *poo* therefore contains 30.25 square feet English, and a square *mow* 7,260 square feet English. It follows that a square piece of ground measuring 85.20569 feet, or 85½ feet every way, contains exactly one Shanghai *mow*.”

MOXA 艾, THE BURNING. A form of actual cautery used by the Chinese and Japanese. From the dried and beaten leaves of *Artemisia Moxa* are prepared pastilles, which being applied to the skin and set on fire (properly, with the aid of a burning-glass), burn slowly down and leave eschars. At one time Moxa acquired a considerable reputation amongst French physicians; but both that and acupuncture—equal favourites with Far-Eastern practitioners—are too heroic remedies to find favour with Europeans. Is employed chiefly for neuralgia, sciatica, and such complaints; and also among Buddhist priests, for branding the heads of novices when taking the usual vows on entry into a religious life. Corruption of the Japanese *Mookasa*.

“Moxa, præstantissima cauteriorum materia, Sinensibus “Japonibusque multum usitata.”—Kaempfer’s *Amænitates exoticæ*, fasc. iii, obs. 12.

MULLS. Madras Englishmen are so called because of their good mulligatawny.

MUNDOO or MENDU. A Mongolian form of salutation=How d'ye do ?

MUNSHANG: 門上. The door-keeper of a yamêن (*q.v.*) or any large establishment. This functionary receives no pay, but takes squeezes from suitors, commission from tradesmen on sales, etc. etc.

MUSIC: 樂. (1) *Ancient.* Said to have been invented by Huang Ti (*q.v.*), but few traces of it survived the Burning of the Books (*q.v.*). We know that it was very powerful as an agent of good government; and Confucius himself was so impressed by the execution of a piece composed by the Emperor Shun, sixteen centuries previously, that "for three months he could not tell one kind of meat from another."

(2) *Modern.* Sub-divided into ritual music, which is generally of a minor character; and popular or theatrical music. The notation is cumbrous. A note indicates simply a certain sound at a certain height; but there is no indication of its value. Thus, it is quite impossible to learn a tune from the written notes. The characters 合四乙上尺工凡六五 correspond to our five lines and four spaces. Rests are marked, but their duration is a matter of taste. The only recognized measure is in four time; others are however admitted, especially that in three time. There are no sharps, flats, or naturals.

The scale is neither major nor minor but participates in the two. It is not tempered. There is nothing like *harmony*; the only association of different and simultaneous sounds being that produced by two strings at a distance of a fourth, a fifth, or an octave.

MÛSMEE: 嬢 A waitress at a Japanese tea-house.
Literally: a girl.

NACODAH. Correctly *nakhoda*: a Persian word meaning the captain of a boat.

NAGAS. The “dragon race.” A tribe of the Tibeto-Burman family, now occupying the eastern boundary of Bengal, said to be a remnant of the powerful people who inhabited the Gangetic valley before the Aryan invasion of India.

NAGASAKI; 長崎. A port in Japan.

NAGOYA. That quarter of the *yashiki* or feudal mansion of a *daimio* (*q.v.*) occupied by his two-sworded retainers.

NAKÔDO. Matrimonial go-betweens employed by the Japanese.

NAILS. Many educated and wealthy Chinese allow one or more of their finger-nails to grow long, as a sign that the owner does not earn his living by manual labour. These nails are occasionally from $1\frac{1}{2}$ to 2 inches in length, and are guarded by elegant silver sheaths.

Est-ce par l'ongle long qu'il porte au petit doigt
Qu'il s'est acquis chez vous l'estime où l'on le voit?

Molière. *Le Misanthrope*, Acte ii. Sc. 1.

NAI-MAH: 奶媽. A wet-nurse.

NAMAH (in Pali “*namo*”) AMITABBHA: 南阿無彌陀佛 “Hear us, O Amida Buddha!” A formula of adoration used by Chinese Buddhists in their liturgies, at the invocation of the Trinity etc.; also frequently seen written on walls, or cut on stone tablets both in town and country. (See *O-me-to fu*).

NANKEEN. Cloth made at Nanking from unbleached cotton.

NANKING: 南京—Southern capital. Now known as Kiang-ning Fu, the capital city of Kiangsu. Until 1411

the residence of the Court; hence the name. In 212 A.D., Sun Ch'üan, the first Emperor of the 吳 Wu dynasty, established his capital at Nanking, which he founded under the name of 建業. Variously known as 白門, 白下, 穢陵, 金陵, 應天府, etc.

NATS: 仙. The spirits of nature as worshipped by the Burmans. These are not in any way connected with Buddhism, but are relics of their old Turanian nature-worship. They are believed to injure people unless propitiated.

NESTORIAN CHRISTIANS. The church which first introduced Christianity into China under the title of 景教 "luminous teaching," towards the close of the 6th century A.D. The "Nestorian tablet" discovered at Si-nga-n Fu in the province of Shensi, gives a general idea of the object and scope of the Christian religion.

NETSUKÉ or NETSZKE: 根附. Small Japanese carved figures, of wood or ivory, used as buttons for suspending the tobacco pouch to the belt. Known colloquially as 小止.

NEWCHWANG or NIUCHUANG: 牛莊—cow town. The inland town in the extreme N. E. of China, opened by the Tientsin Treaty of 1858; but which, from the silting up of the river, was unfit for trade, and was exchanged for Ying-tzū 營子 five miles from the mouth of the river. The present port, however, is still called *New-chwang* by foreigners.

NEW YEAR. The great annual Chinese holiday. For a month no official documents are stamped, and to obviate inconvenience blank forms are previously prepared; but it is obvious that such a rule could not be strictly adhered to. All accounts have to be settled up by New Year's Eve,

on which night no Chinaman goes to bed. On New Year's Day, absolutely no work is done from one end of the empire to the other. Fire-crackers, feasting, and congratulatory visits are substituted for the ordinary routine of life. See *Moon*.

NGO-ERH-CH'IN 額爾沁: The name given to the Tibetan envoy to China.

NIEN-FEI: 捫匪. Mounted banditti who for several years committed much havoc in the northern provinces of China. In 1868 they approached within a few miles of Tientsin; and Mr Burlingame, then proceeding with his family as Chinese Ambassador to foreign nations, had a narrow escape from falling into their hands. Said to have been so called because they wore twisted greased turbans: 幅布以油捻爲記. A history of the suppression of this rebellion has been published in Peking entitled

勦平粵匪方畧

NIIGATA: 新瀉. A port in Japan.

NIMBLE LADS. See *Chopsticks*.

NINGPO: 寧波—tranquil waves. One of the five ports opened by the Nanking Treaty of 1842. Also known to the Chinese as 四明. Was occupied by the Portuguese for purposes of trade as early 1522.

NINJIN. The Japanese term for *Ginseng* (q.v.)

NIPON or NIPHON: 日本—Sun Root. The land where the sun rises. A Japanese name for Japan, from the name of the largest island of the group. Was long held to be a Chinese term for that country; but the balance of evidence appears to be in favour of its Japanese origin.

“This island, by the way, is generally called Nippon or “Nihon by foreigners, and no greater mistake can be made, as that word in reality denotes the whole territory

“of Japan What is generally termed Nippon “by foreigners may be designated as the *main island*.”—*Adams*.

NIRVANA: 泥洹 or 潟盤. The *summum bonum* of the Buddhists, consisting in (1) separation from life and death, *i.e.* from the circle of transmigration; (2) absolute freedom from passion; and (3) the highest state of spiritual liberty and bliss. Popularly speaking, “to enter into Nirvâna” corresponds with “going to heaven.”

“The extinction of that sinful grasping condition of mind and heart, which would otherwise, according to the great mystery of Karma, be the cause of renewed individual existence.” *Rhys Davids*.

“A condition of total cessation of changes; of perfect rest; of the absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man.” *Olcott*.

“All that words can convey is that Nirvâna is a sublime state of conscious rest in omniscience.” *Sinnett*.

Mr Edwin Arnold in his *Light of Asia* has given a new and original view of Nirvâna, partly from a conviction that “a third of mankind would never have been brought to believe in blank abstractions, or in Nothingness, as the issue and crown of Being.” After due perception of the *Four Truths*, safe passage along the *Eightfold Path* of doctrine, and through the *Four Stages* *viz*: Love of Self, False Faith, Doubt, Hatred, Lust, Love of Life, Desire for Heaven, Self Praise, Error, and Pride,—then

As one who stands on yonder snowy horn

Having naught o'er him but the boundless blue,
So, these sins being slain, the man is come
Nirvâna's verge unto.

Him the Gods envy from their lower seats ;
 Him the Three worlds in ruin should not shake ;
 All life is lived for him, all deaths are dead ;
 Karma will no more make

New houses. Seeing nothing, he gains all ;
 Foregoing self, the Universe grows "I,"
 If any teach *Nirvâna* is to cease,
 Say unto such they lie.

If any teach *Nirvâna* is to live,
 Say unto such they err ; not knowing this,
 Nor what light shines beyond their broken lamps,
 Nor lifeless, timeless bliss.

NOBILITY, Five degrees of. These are 公, 侯, 伯, 子, 男, which terms are roughly rendered—duke, marquis, earl, viscount, baron. They may be perpetually hereditary ; but the usual custom is that the heir always takes a title one degree lower down, until extinction, which thus must occur at most after five generations. The lineal descendant of Confucius is always a noble of the first rank.

NONYA. The daughter of a Malay mother and a European father is so called in Java, in imitation of the Spanish *noña*, whence the French *nonne* and English *nun*.

NOR or NUR. A Mongol word signifying *lake*, e.g., Dolon-nor.

NORIMON: 乘物. A Japanese sedan or palanquin.

NOVELS. Are ranged by the Chinese under four heads:—
 奸 which deal with usurpation and plotting, as the *San Kuo Chih*.

淫 „ „ „ immoralities, as the *Chin P'ing Mei*.
 邪 „ „ „ superstition, „ „ „ *Hsi Yu Chi*.
 盗 „ „ „ lawless characters, as the *Shui Hu*.

NUI TI or NEI TI: **內地**—the inner land. China as opposed to the “outside nations” **外國**; or, in a more restricted sense, the interior of China as opposed to the sea-board. Hence *nui ti shui* “inland duties.”

NULLAH. Correctly *nāla*. A small river, or watercourse.

NUMBA SATU. Used in the Malay peninsula as "numba one" in pidgin-English, *sc.* first-rate. A race at the Singapore meeting is called the "Numba Dua" Cup, *i.e.* Number 2 cup.

NUMERALS. THE CHINESE.

Old form.	Common form a.	Short form b.	Lengthened form c.	
1.	弌	一	壹	a. As seen in books.
2.	弌	二	貳	b. Commonly used for accounts. Are said to be of Bactrian or Phoenician origin, but are known to the Chinese as 蘇州字 "Soo-chow characters," or 碼字 = business characters. They are written horizontally, except when 1 and 2 or 3 come together. These are then written alternately vertical and horizontal to prevent confusion. Thus, \$12,332.15 would be 一 11 三 11 二 11 8, the unit place being indicated by 元.
3.	弌	三	參	
4.	弌	四	肆	
5.	弌	五	伍	
6.	弌	六	陸	
7.	弌	七	柒	
8.	弌	八	捌	
9.	弌	九	玖	
10.	弌	十	拾	c. Adopted as being less liable to alteration of any kind, and used on drafts, pawn-tickets, etc., etc.

OATHS. Are never administered in Chinese courts of justice in any shape or form. See *Ordeal*.

OBANG: 大判—great division. A Japanese gold coin worth 30 ounces of silver.

OBO: 鄭博. The sacred cairn, or grave-mound, of the

Lamas. The line of frontier between the Khalka territory and Russian possessions is marked by such piles, and the spaces between them are called *sabu* 薩布 by the Mongols.

OCEAN RACE, THE. An annual contest—formerly, between tea-clippers sailling from Foochow round the Cape; now, between steamers from Hankow and Foochow, passing through the Suez Canal—to be the first to deliver in London a cargo of the new season's teas. The chief interest of the public centres in the race between the steamers which leave Hankow generally about the beginning of June.

ODES, BOOK OF THE: 詩經. One of the Five Classics, and perhaps the most valued of all by the literat of China. Is a collection of irregular lyrics in vogue among the people many centuries before the Christian era, said to have been collected and arranged, to the number of 311, by Confucius himself. Of six of these however, only the titles remain. “Have you learned the Odes?” inquired the Master of his son; and on receiving an answer in the negative, immediately reminded him that unless he did so he would be unfit for the society of intellectual men. Translated into Latin by Lacharme, circa 1733; into English, (1) literally and (2) metrically, by DR Legge, 1871. The following is a specimen:—

The cricket is in the hall,
And the year is drawing to a close.
If we do not enjoy ourselves now,
The days and months will have fled.
But let us not go to excess.
Let us think of the duties of our position;
Let us not go beyond bounds in our love of pleasure:
The virtuous man is ever on his guard.

OHIO or OHYO: 於早. Japanese equivalent of "good morning!" but used only on meeting a person, and before 10 a. m.

OK GUE: 豆玉. A kind of fig, the seed of which is used in preparing jelly as isinglass is in Europe.

OKRAS: 毛茄. Are the miniature fruit of the *Hibiscus esculentus*, much used in various parts of the world as a vegetable and for thickening soups; especially in the southern United States, where they are known as "Gumbo." The name frequently appears in the Hongkong market list.

OMETO FO or O-MI-T'O-FO: 阿彌陀佛. *Amitābha*, i.e. boundless light; or *Amida* Buddha. The abbreviated form of *namah amitābha* (*q.v.*), the formula in use among Chinese Buddhists, equivalent to the *ave* of Roman Catholics. "The very name of Buddha," says a sacred text, "if pronounced by a devout heart 1,000 or 5,000 times, will effectually dispel all harassing thoughts, all 'fightings within and fears without.'" This phrase is frequently prefixed in conversation to exclamatory sentences; *e.g.*, 阿彌陀佛不要打他—"For God's sake don't strike him!" and is often exchanged between guest and host as the former passes into the house, in which case it answers somewhat to our *Pax vobiscum!*

See next entry.

OM MANI PADME HUM or OMMANY PEMMINY: 哎嚩呢吼喇咩—"O the jewel in the lotus! Amen;" or according to Professor Wilson, "Glory to *Manipadme!*" A magic formula much used in Mongolia and Tibet as a charm against evil influences, etc. The primeval six syllables, as the Lamas (*q.v.*) say. The only prayer known to Tibetans and Mongols; the first words spoken by every child, the last by every dying man.

“The wanderer murmurs them on his way, the herdsman beside his cattle, the matron at her household tasks, the monk in all stages of contemplation. They form at once a cry of battle and a shout of victory. They are to be read wherever the Lama church has spread, upon banners, upon rocks, upon trees, upon walls, upon monuments of stone, upon household utensils, upon human skulls and skeletons.” *Heeley and Koeppen.*

“Ah! Lover! Brother! Guide! Lamp of the Law!
 I take my refuge in my name and thee!
 I take my refuge in the Law of Good!
 I take my refuge in thy Order!—OM!
 The dew is on the lotus!—Rise, Great Sun!
 And lift my leaf and mix me with the wave.
 OM MANI PADME HUM, the sunrise comes!
 The dewdrop slips into the shining sea.”

Arnold’s *Light of Asia.*

ONI. Devil (*Japanese*). Used as a name for a dog or cat.

OOLONG: 烏龍—black dragon. A kind of tea.

OONAM. Same as *Hu-nan* (*q.v.*).

OOPAK. Same as *Hu-pei* (*q.v.*).

OPIUM. From the Greek $\delta\pi\circ\varsigma$ “juice.” It is the dried juice of the unripe capsules of the *Papaver Somniferum* or Common Poppy, and is known to the Chinese under the following designations:—鴉片 (said to be derived from 阿芙蓉, itself an imitation of the Arabic name Afiyun, still used in the Straits’ Settlements); 罂粟; 御米; 膏; 烏烟; 烟土; 黑土; 黑貨; 烏米; 洋藥 etc., etc.

It is uncertain when and how opium first became known in India; but in the *Ain-i-Alebari* (circa 1590) the

poppy is noticed as a staple crop. In 1773, Warren Hastings, then Governor of Bengal, assumed, on behalf of the English East India Company, a monopoly of all opium produced in Bengal, Behar and Orissa, with certain allowances of the drug to the French, Danes, and Dutch.

It is acknowledged beyond doubt, that long before the English had intercourse with China, or had anything to do with the cultivation of opium, the drug used to be carried in quantities overland from India by way of Burma, Yün-nan, etc. Later on the Portuguese trading vessels were in the habit of importing it into Macao and Canton. The Chinese gradually coming to relish opium-smoking, it took its place as an article of regular trade. When Bombay passed into the hands of the British Government, opium continued to be shipped in small-sized sailing vessels, which used to take three or four months to perform the voyage to Whampoa.

The production of opium in India naturally increased in sympathy with the demand, from 33,616 chests in 1834 to 77,379 chests in 1854. Since then, it is a remarkable fact that the importation of Indian opium has remained stationary, whilst the import of other commodities, such as manufactured goods, has increased tenfold. As it is admitted on all sides that the use of the drug has been widely spread, it is reasonable to suppose that during this period Indian opium has been labouring under keen competition with increasing growth of native opium.

There are two descriptions of drug imported from India—under the denominations respectively of Bengal and Malwa opium.

Of Bengal opium, the growth is monopolised by the Indian Government in this way. They advance the growers, who are named "Ryots," money annually for the cultivation of the poppy, on the distinct understanding that the produce is to be sold to the Government at a given rate. The product is then manipulated, formed into cakes and packed in chests of 40 Balls each, under Government supervision, brought down to Calcutta, and a stated quantity offered monthly by public auction at the upset price of Rs. 450 per chest, being the actual cost of production. But the competition amongst the buyers to supply the China Markets is so great, that a chest generally realizes about Rs. 1,250—it therefore leaves a surplus of Rs. 800 per chest for the benefit of the Indian Government exchequer.

On the other side of India, however, the Government have nothing whatever to do with the cultivation of the poppy, or with its manipulation. It is grown in native States, principally in Malwa and Indore. The Government levy a tax of Rs. 600 per chest when brought from the interior for exportation to China, which forms all the profit or interest of the Government in the trade in Malwa opium. This is why Bengal opium always turns out of good and even quality and is never inspected by the Chinese dealers, the Government ticket which is placed on each chest being accepted as sufficient guarantee for the quality of the drug. In Malwa opium there is always an admixture of qualities whose touch varies from 50 to 75 per cent. It has to undergo a process of boiling and testing through the pipe before a bargain can be made with Chinese.

From these two sources it is estimated that the British

Indian Government derive an annual revenue of about seven million pounds sterling.

The native drug is much adulterated with linseed and other stuff. Indian opium is confessedly far superior in every respect to the indigenous, and the Chinese show their appreciation of it, by paying for it double the price of the native opium. The comparative quotations are Tls. 500 for a picul of Malwa against Tls. 250 to 300 for the native product. The touch of native opium is from 50 per cent downwards.

It may not be generally known that consumption of Indian opium is mainly confined to the coast ports of China and does not penetrate far enough into the interior to bring it within the reach of the middle class of people, as it is subjected to such heavy taxes when passing from one barrier (*q.v.*) to another, that before it has reached 400 to 500 miles from the open ports, duty to the amount of nearly double the value of the opium is exacted.

The cultivation of the poppy has of late years increased all over China, more especially in the province of Szechuen, in the north of Shensi and Honan, and in Manchuria.

The total weight of all descriptions of opium imported into China is computed at say 45,000 chests of Bengal of 160 lbs. each, 43,000 chests of Malwa of 135 lbs. each, total weight 13,005,000 lbs., which at 62 per cent gives 8,125,162 lbs. of smokable extract. A very moderate smoker consumes about one mace weight of pure opium per day. One mace is equal to $\frac{1}{15}$ lb. avoirdupois, therefore, the total quantity of imported opium is barely sufficient to provide for the wants of 2,684,400 people, or about one per cent of the whole population of China, taking it at the moderate estimate of

250,000,000. Opium tends to preserve the balance of our trade with China, without which British merchants would have to import ten millions sterling of silver annually to pay for their silk and tea purchases ; and, as above stated, it brings in a revenue of seven millions sterling per annum for India.

OPIUM WAR. See *Lin.*

“ Reduced to plain words, the principle for which we fought in the China War was the right of Great Britain to force a peculiar trade upon a foreign people.” *Justin McCarthy.*

ORANG. The Malay word for *man*. Commonly used by foreigners in the Straits when calling to Malay coolies, etc. Hence the *orang-outang*, or “ man of the woods.”

ORDEAL, TRIAL BY. Is often practised in China. That is, where the statements of two parties are absolutely conflicting, either may propose the ordeal of swearing at the City Temple. There is in use a special form of oath, to be uttered aloud, before the shrine of the god, in the dim religious light which adds solemnity to the scene.

ORTHOGRAPHY. A term commonly employed by foreigners in China to denote the transliteration of Chinese characters. The orthographies for the Mandarin dialect are specially perplexing, there being as many as five or six different systems in vogue among English writers alone; and thus we have Soo-chow, Su-chow, Su-chou, and Su-cheu, all representing the two Chinese characters for the city of 蘇州. For many years Morrison’s orthography, which represented the sounds of the Mandarin dialect as heard at Nanking, was accepted without protest, except on the

part of Edkins, who tried unsuccessfully to introduce one of his own. Wade then appeared on the scene with his elementary handbooks for students of the Court Dialect, in which many of the old Nanking *k's* were turned into *ch's*, besides other changes, in accordance with the sounds heard in the city of Peking; and as students of Mandarin now invariably begin with Wade's *Tzü-érh-chi* (*q.v.*), it is no longer a question which is the best orthography, but which is in general use and most likely to continue so. Sir T. Wade's system may not be the best, and it certainly is not perfect, no difference being made, for instance, in the vowel sounds of 忙 or 狼 and 廣 or 譏, though the distinction between them is as clearly defined as that between the *a* and *o* in the French words *manger* and *plonger*. The chief objection to it is that the great majority of Mandarins use the Nanking sounds; but, on the other hand, a slightly modified Pekingese is intelligible to all. As to names of places, it would be impossible to make any beneficial change. "Kiu-kiang" must be always thus spelt, and not altered to the Pekingese "Chiu-chiang;" and so with other well-known proper names. It was a grave error of judgment on the part of Dr. Williams, when publishing in 1874 his valuable Syllabic Dictionary, to reject both Morrison's and Wade's orthographies alike, merely for the sake of giving to the world one of his own invention, which viewed on its own merits is equally inconsistent and confusing. One proof of this lies in the fact that it has been found necessary to publish a key, (compiled by Mr. J. Acheson) by means of which Williams' Dictionary may be readily used by students of Mandarin acquainted only with Wade's orthography. Mr. Douglas, too, has given us a catalogue of the Chinese

books in the British Museum written in Morrison's orthography, because, we presume, this was the system he himself learnt; quite forgetting that those who now know that system are comparatively few, and will eventually disappear altogether, leaving their places blank. It is as though Mr. Douglas were to insist on spelling all English words exactly as Johnson spelt them, ignoring alike the changes of time and the labours of Latham in giving to the world the forms accepted by modern writers. Mr. Ross has also struggled for years, happily in vain, to add one more system to the already bewildering list. He writes *Manjow* for *Man chou*, and *waigwo* for *wai kuo* 外國, etc., etc.

OSAKA: 大坂. A port in Japan.

OUIGOURS or UIGOURS: 僮彝 or 僮胡. A tribe to Turks which settled A.D. 640 under a king of their own near Turfan. They had an alphabet subsequently adopted by Genghis Khan and introduced among the Mongols. These characters are now called by the Chinese 畏語兒字. The Ouigours are also known to them as 黑回.

PADDY: 粟. Rice in the husk; from the Malayan *Padi*. Also used of rice as it grows in the *paddy-fields*.

PADDY-BIRD: 白鷺. The white egret. So called because frequently seen wading in paddy-fields.

PAGODA: 寶塔—precious *t'a* or pile. Formerly known as 浮圖 or 浮屠 *Buddha*. The Indian *toran*. A circular or octagonal building, always of an odd number of storeys, originally raised over relics of Buddha, bones of Buddhist saints etc., but now built chiefly in connexion with Fêng-shui (*q.v.*). At Lo-yang, under the Chin dynasty (A.D. 350), there were forty-two pagodas, from

three to nine storeys high, richly painted and formed after Indian models. The word has been derived from the Portuguese *pagão*=Latin *paganus*; also from the Portuguese pronunciation of the Indian *dagoba* (*q.v.*), in addition to which we commend to our readers a common term in use among the Chinese themselves, *viz*: **白骨塔**—white bones tower, pronounced *poh-kuh-t'a*. See *Stūpa*.

“I feel satisfied that we may take it as now established that the Chinese pagoda was copied from the Topes of the Indus valley and Afghanistan.” *W. Simpson.*

PAGODA. A small gold coin, used in Madras.

PAGODA ANCHORAGE: **羅星塔** or **馬尾**. The anchorage for foreign ships at the port of Foochow, from which city it is about ten miles distant. Scene of the destruction of the Chinese fleet by the French under Admiral Courbet, 23rd August, 1884. Pagoda Anchorage and Island are both so called from the existence of a small pagoda on the latter. The Chinese have named the island after a star—γ in Capricorn.

PAILOW: **牌樓**. An ornamental gateway or arch, put up in memory of some deceased person of transcendent loyalty, filial piety, chastity, and similar virtues.

PAKHOI: **北海**—North sea. A port on the extreme southern coast of the Kuang-tung province, opened to trade by the Chefoo Agreement of 1876.

PAKKA. A Hindi word meaning (1) ripe, cooked, and (2) genuine, proper. The application of this word in Anglo-Indian and Anglo-Chinese parlance is practically unlimited. It is generally understood in the sense of “real.” Thus, a pony may be a *pakka* pony, and a man may be a *pakka* fool. (*Cutchia* is “raw” or “crude,” and is largely used in India in antithesis to *pakka*; not in use in China).

PALAMPORES: 棉皮胎. The chintz coverlets used by the Chinese. From the town of that name in the province of Guzerat, where these counterpanes are manufactured.

PALANQUIN. A term applied in the Straits Settlements to four-wheeled close carriages. In India it means a litter.

PAN-KU or PWAN-KOO. Popularly known as the Chinese Adam. Is a legendary "Great Architect of the Universe." With his death the work of creation began. His breath became the wind; his voice, the thunder; his left eye, the sun; his right eye, the moon; his blood flowed into rivers; his hair grew into trees and plants; his flesh became the soil; his sweat descended as rain; while the parasites which infested his body were the origin of the human race.

PANSHEN ERDENI: 班禪額爾德尼—"The Precious Teacher." The spiritual ruler of Tibet; the Dalai Lama (*q.v.*) being entrusted with the management of secular affairs. The two are often spoken of together as the Tibetan "popes."

PANTHAYS. Mahomedan Chinese who, after a brutal massacre of 14,000 of their fellow-religionists at Yün-nan Fu in 1856, revolted against the yoke of China, and made an attempt to establish a separate kingdom in the province of Yün-nan, with their capital at Ta-li Fu. Ambassadors were sent to England in 1872, but failed to interest the British Government in their behalf. On the 15th January, 1873, the brave commander Tu Wén-hsiu 杜文秀, having first swallowed poison, surrendered to the Chinese, and the rebellion was shortly afterwards crushed with immense slaughter of the insurgents. The word *Panthay*, or *Pan-si*, is the name by which the

Burmese at Bhamo designate Mahomedans, and has no connection, as sometimes stated, with 本地, the term itself being quite unknown to the Chinese.

PAO TAH or PAU TAH. A pagoda (*q.v.*).

PAPER was manufactured in China in the first century.

Its invention is usually attributed to Ts'ai Lun, who flourished in the reign of Ho Ti, A.D. 89—105.

PAPER MONEY was first used by the Chinese in the 9th century A.D.

PAPER-BOAT: 客船—passenger boat. A large roomy boat used on the rivers in the neighbourhood of Swatow for the conveyance of passengers and of cargoes of paper—whence the foreign term has been derived.

PAPICO: 白屁股—white stern. A small junk, of the fishing-boat class, seen at Ningpo and in the Chusan archipelago. Has a white stern; hence the Chinese name, of which *papico* is an imitation.

PARANG. A large Malay knife for cutting wood; a snikkersnee. "... whereupon the Mandor (*q.v.*) drew 'his parang and chased him round the monkey-house, 'but Mr. Murton got away."—*Hongkong Daily Press* (from *Straits' Times*), 22 September, 1877.

PARIAH. A corruption of the Indian word *paraya* "strange." Pariah dogs, *i.e.*, dogs with no owners, are not uncommon in large Chinese towns.

The Pariahs of India are men without caste, who notwithstanding keep up a kind of caste among themselves, being quite as jealous of their impurity as Brahmins are of their purity.

PARSEE.—(Hindustani) a Gheber or Fire worshipper; literally: *Persian*. Bombay Parsees are established in business at several of the Treaty Ports, notably Canton, Amoy,

Shanghai, and Foochow, dealing chiefly in opium. Their complexions having caused them to be confounded by the Chinese with Moormen (*q.v.*), they are known by the same name, “Whiteheads” **白頭**.

PAWN SHOPS. Are common all over China, and are not infrequently owned by Mandarins. They may be known, sometimes by their greater height than the surrounding buildings, always by a huge character (either **當** or **質**) exhibited in some conspicuous place. The interest charged is 3 per cent *per month*, the pledge to be redeemed within sixteen months. About half the value of the article is generally given. Unlicensed pawnshops, **押**, receive pledges for three months, on more liberal terms, both as regards the amount of the loan and the interest charged.

PA-T'U-LU. See *Bat'uru*.

PEACH-ORCHARD CONFEDERATION: **桃園之義**.

A solemn covenant, sworn to in a peach-orchard, between Liu Pei, Chang Fei, and Kuan Ti (*q.v.*), that they would fight side by side and live and die together.

PEACOCK'S FEATHERS. A badge of merit conferred by the Emperor. The highest grade, or **花翎** “flowery feather,” is actually from the peacock's tail and has either one, two, or three eyes, according to the merit of the wearer. The other kind, or **藍翎**—blue feather, or plume, is from the raven's tail; but both are equally known to foreigners under the above name. Introduced only “since the beginning of the present dynasty.”

PEACOCK, TO. Slang term for “to call on ladies,” as implying a more elegant costume than usual. Brought to China from India where it is much used; see *John Neville*, vol. i., 246.

PEAR-GARDEN, PUPILS OF THE: 梨園子弟. The first two characters form the name of the site of the Dramatic College founded by the Emperor Hsüan Tsung of the T'ang dynasty. The whole is a popular name for "actors."

PECUL or PICUL: 擔 *tan* or 石 *shih*. The Chinese hundred-weight=133½ lbs. avoirdupois. From the Malay "pikul," a load or burden. Coolies are classed, according to their weight-carrying capabilities, as one-, two-, and even three-picul men.

PEKING: 北京—northern capital. Literary name 燕 *yen*. The Mongol conqueror Kublai Khan (*q.v.*) first established his court here. Has been the capital of the empire since the reign of Yung Lê, the third emperor of the Ming dynasty, who may be regarded as the founder of the modern city, which, when spoken of in an administrative sense, is known as 順天府 *Shun-t'ien Fu*. Is divided into the so-called Tartar and Chinese cities, each surrounded by a wall, the dimensions of the former of which surpass (except in length) those of the Great Wall itself.

PEKING GAZETTE: 京報 or 邸抄. The small official record, issued daily throughout the year (every other day during the annual New Year's festival) at Peking, and containing the court movements, lists of promotions, selected memorials from high officials, Imperial Rescripts, Edicts, and so on; but no news of any kind. Is known to have existed as far back as the T'ang dynasty, A.D. 618—907.

PEKOE: 白毫—white hair. A kind of tea, so called because the leaves are picked very young, with the down or "hair" on them. From the Cantonese pronunciation of the above two characters.

PENAL CODE, THE: **律例**. This work contains (1) the immutable statute laws of the Chinese Empire under the present Manchu dynasty, derived in great part from the previous code of the Ming dynasty; and (2) such modifications, extensions, and restrictions of these fundamental laws as time and circumstances make necessary. A revised edition is published every five years. Has been translated into English by Sir G. Staunton.

Sect. 292:—All persons playing with the fist, with a stick, or with any weapon, or other means whatsoever, in such a manner as obviously to be liable by so doing to kill, and thus killing or wounding some individual, shall suffer the punishment provided by the law in any ordinary case of killing or wounding in an affray (viz: death by strangulation or punishment in proportion to the injuries inflicted).

All persons who kill or wound others purely by accident, shall be permitted to redeem themselves from the punishment, by the payment in each case of a fine to the family of the person deceased or wounded.

By a case of pure accident is understood a case of which no sufficient warning could have been given, either directly, by the perceptions of sight and hearing, or indirectly, by the inferences drawn from judgment and reflection; as for instance, when lawfully pursuing or shooting wild animals; when for some purpose throwing a brick or a tile, and in either case unexpectedly killing any person; when after ascending high places, slipping and falling down, so as to chance to hurt a comrade or bystander; when sailing in a ship or other vessel, and driven involuntarily by the winds; when riding on a horse or in a carriage, being unable, upon the animals taking

fright, to stop, or to govern them ; or lastly, when several persons jointly attempt to raise a great weight, the strength of one of them failing, so that the weight falls on, and kills or injures his fellow-labourers :—in all these cases these could have been no previous thought or intention of doing an injury, and therefore the law permits such persons to redeem themselves from the punishments, by a fine to be paid to the family of the deceased or wounded person. (See *Punishments*).

PENANG : 檳榔嶼—Betel-nut Island. A British colony in the Straits of Malacca.

PENANG LAWYER. A large heavy walking-stick with a big knob, sold at Penang and in the Straits generally. Said to be so called because : (1) the strength of lawyers lies in their *nobs* ; (2) because formerly there was little or no law in Penang, and people were forced to “take it into their own hands.” Really *loyah*, a native name.

PEON. One who serves on foot. A Singapore native constable.

PEPO-HWAN : 平埔番—barbarians of the plain. “The name Pepo-hwan is applied to all the civilised aborigines living near the mountains in the southern part of the island (of Formosa). The one name includes a number of ancient tribes which were formerly distinct and spoke separate dialects. At the present time, however, Chinese is the language used by all.”—*T. L. Bullock*. See *Formosa*.

PERSIMMON : 柿子. The date plum found in great quantities in China, often called the “China fig.” The Peking variety is Bunge’s *Diospyros Schi-tse*; the persimmon of South China and of Japan is the *Diospyros Kaki*.

PERAK. “Silver”; a name derived from the large amount of silvery-looking tin which is found there. Pronounced *Payrah*.

PESANG. The Malay word for *banana*, in common use among foreigners in the Straits.

PETITIONS: 禀帖. Should be written in very small characters, as a mark of the petitioner's respect; and should be handed in in duplicate, one on red paper for the perusal of the official addressed and to be kept on record, the other on white paper, to be returned with the reply written in bold characters at the end and stamped with the seal of office. Petitions from the people to Mandarins should have nine columns of characters on every page; from subordinates to their superior officers, only five. The following mnemonic line is well-known to all scribes and clerks employed in Chinese Yamêns:—五稟六摺四照會; “five for a petition, six for an enclosure, four for a despatch.” Petitions are not dated, there being regular days of the month for presentation; viz, those in which 3 or 8 occurs. An extra fee will, however, secure presentation on other days.

PETTICOAT-STRING ROAD: 裙帶路. A common Chinese name for Hong-kong, especially in use among the Hakkas (*q.v.*). The Cantonese proverb says,

好女不到裙帶路
好兒不下佛山渡

“Decent girls don't go to Hong-kong, nor do respectable youths travel by the Fatshan boats;”—the sailors on the passenger-boats between Canton and Fatshan being a very disreputable set. The name was originally 君大路

Great Queen Street (?), and was corrupted by the native population to its present form.

PHOENIX: 鳳凰. A fabulous bird, which according to the Chinese appears only at golden epochs, and has not been seen since the days of Confucius. It is said to be the essence of water (purity in the abstract). It feeds only upon seeds of the bamboo, and drinks only from the sweetest springs. Its plumage contains the five colours and its song the five notes.

PHONETICS, THE. That portion of a Chinese character (*q.v.*) which guides the reader to its *sound*, though he may never have seen the character before. E.g.—**登** *tēng*, to ascend, is the phonetic of **燈** *tēng*, a lamp, which is formed by the addition of **火** fire. Such a portion of a character, when it has no phonetic value, is called the *primitive*. The analysis of Callery gave 1,040 phonetics and primitives, under one or other of which all Chinese characters could be arranged; but unfortunately exceptions and deviations are so numerous as to render this system of only comparative value.

PHOONGYE. See *Talapoin*.

PHRAONG CHOW. See *Chow fah*.

PICTURE CHOPS. See *Chop*.

PIDGIN. Business of any kind, from which word the term *pidgin* is said to be derived, through the Chinese imitation of our word, *i.e.*, business, bizzin, pishin, pidgin. By others, from the latter half of the Portuguese *occupação*. Also, from the Hebrew word meaning ransom or redemption, from a ritual observance still found among pious Jews; *viz.*, *pidjann* or the redemption of the first-born

from the priesthood, to which they have been held to be specially devoted ever since the act of grace by which the first-born of Israel were spared. This word passed into the common language, and Jewish merchants in Poland may even now be heard to ask about the "pidgen," *i.e.* business; and as Polish Jews emigrated in large numbers to England it is believed that they may have carried this slang term with them. A further etymology has been suggested in the Sanscrit *pīche*, to pursue.

Commonly used as an affix—amah-pidgin, coolie-pidgin, etc. Any servant called upon to perform another's work will reply "no belong my pidgin."

"A second man had to be flogged, and a different officer had to flog him. This second officer's physique was not by any means equal to that of the first, and the blows came down with far less force. He was consequently voted not up to his pidgin."—Hongkong *Daily Press*, 4 Oct. 1877.

PIDGIN-CHINESE. The Chinese spoken by foreigners who have not the gift of tongues, and persist in arranging their sentences according to the idiom of their native land. See *Coolie-Chinese*.

PIDGIN-ENGLISH. The *lingua franca* of China, used by foreigners of all nationalities, who do not talk Chinese in speaking to native servants, shop-keepers, chair-coolies, sailors, etc. Also frequently spoken to each other by Chinamen of different parts of the Empire, whose dialects are mutually unfamiliar and who do not understand their own common medium—Mandarin. The following is a specimen, by an anonymous author, of a celebrated English poem translated into this strange jargon.

EXCELSIOR!

That nightey time begin chop-chop,
One young man walkey—no can stop.
Maskee snow ! maskee ice !
He carry flag wid chop so nice—

Topside-gallow !

He too muchey sorry, one piecey eye
Looksee sharp—so—all same my.
Him talkey largey, talkey strong,
Too muchey curio—all same gong—

Topside-gallow !

Inside that house he look-see light,
And every room got fire all right,
He look-see plenty ice more high,
Inside he mouth he plenty cry—

Topside-gallow !

Olo man talkey “ no can walk !
By’mbry rain come—welly dark,
“ Have got water, welly wide.”
“ Maskee ! My wantchey go topside.”

Topside-gallow !

“ Man-man ! ” one girley talkey he ;
“ What for you go topside look-see ? ”
And one time more he plenty cry,
But all time walkey plenty high.

Topside-gallow !

“ Take care ! that spoil’um tree, young man.
“ Take care that ice ! He want man-man ! ”
That coolie chin-chin he good night,
He talkey “ My can go all right.”

Topside-gallow !

Joss-pidgin man he soon begin,
Morning-time that Joss chin-chin ;
He no man see—he plenty fear,
Cos some man talkey—he can hear !

Topside-gallow !

That young man die, one large dog see,
 Too muchey bobbery findey he;
 He hand belong colo—all same ice,
 Have got that flag, with chop so nice.

Topside-galow !

Moral

You too muchey laugh ! What for sing ?
 I think-so you no savey what thing !
 Supposey you no b'long clever inside,
 More better *you* go walk topside !

Topside-galow !

There is also—

My name belong Norval; topside that Grampian hill
 My father catchee chow-chow pay he sheep—*etc.*

The following is a good prose specimen of pidgin-English as actually spoken in China. It is supposed to be from the pen of a Nai-ma, or Chinese wet-nurse, disappointed that the colours were not trooped as usual on the Queen's birthday.

QUEEN'S BIRTHDAY.

SIR,—Long time my have stop Hongkong side, any year Queen's bursday have got that soldier man play-pidgin City Hall overside. My chin-chin you tluly talkee my what for this year no got—no have got largee lain ! How fashion ? Some flen talkee my that soldier man b'long alla same olo man—two time one day he no can—some man talkee that soldier man taipan he more likee walkee that horse go topside sleep ! Spose b'long tlue talkee my so fashion no likee. Too spensee my have catchee that seelick jacket, that bangle, that diamond ling, allo that thing. Tluly too muchee trub—long time stop that side waitee, no man talkee my no got.

Spouse soldier man b'long so fashion no can take care people that smallo pidgin, more better my chop-chop go Macao—that side have got plenty number one soldier man—no got fear.

My too muchee no likee that foolo pidgin just now Hongkong any tim have got chin-chin.

NAAI MA.

Hongkong, 27th May, 1878.

PIDGIN-JAPANESE. A species of hybrid, ungrammatical Japanese, spoken by foreigners who do not learn the language accurately; *e.g.* *Omi taksan pompom bobbery, watarksu pumguts*: “If you continue to make so much “noise in hammering those nails into that wall, I shall be “reluctantly compelled to correct you by the administration of severe corporal chastisement.” Here *pompom bobbery*=the noise made by hammering nails into a wall.

PIGEON. Incorrect form of *Pidgin*. Pigeon-English (*sic*) is defined by Dr. Brewer as “a conglomeration of English and Portuguese words, wrapped in a Chinese idiom, in which the European dealers ‘pigeon’ or try to over-reach the merchants of the Flowery Empire.”

PIGGI. Pidgin-Japanese equivalent for *wailo* “go away!”

PIGTAIL. See *Cue*.

“PILLAR” DOLLAR. The Spanish Carolus dollar is so called from the design on the reverse—the two pillars of Hercules,* joined by a scroll inscribed with the legend *Ne plus ultra* “nothing beyond,” and supporting the arms and crown of Spain. Known to the Chinese, in common

* The two rocks at the entrance to the Mediterranean sea were known to the ancients by this name.

with many other foreign coins, as 鬼頭 “devil’s head” money, from the royal head on the obverse. Dollars of Carolus IV. are called 四工 “the four *kung*,” the old way of writting IV., viz. IIII., being mistaken by the Chinese for their own character 工 *labour* four times repeated.

PIONEER of COMMERCE. The late T. T. Cooper has been frequently so called, from his book “Travels of a P. of C. in Pig-tail and Petticoats.”

PLANCHETTE: 扶乩. Has been well known in China for centuries, and is chiefly practised by priests as a means of extorting money from the credulous. A forked stick, having a short tooth-like piece projecting at right angles from the point of bifurcation, is grasped by two men standing back to back. By simultaneous movement of the operators the “tooth” is made to describe circles on a table covered with sand and placed before the shrine of some god, until inspiration comes, and characters are traced legibly on the sand, forming an appropriate response to any question that may have been put.

PLANTAIN: 巴蕉. A tropical plant of the genus *Musa*, and order *Musaceæ*, which bears a highly nutritious fruit, nearly akin to the banana.

I long my careless limbs to lay
Under the plantain’s shade. *Waller.*

“The banana tree (*Musa sapientum*) differs from the plantain in having its stalks marked with dark purple stripes and spots, and the fruit is shorter and rounder. Some botanists, however, consider them as only one species.”—Loudon, *Encycl. of Gardening*.

PLUM CASH. Pidgin-English imitation of “prime cost.”

POCKET SONS. Sons purchased for adoption by childless Chinese. Similarly, "pocket mother" is generally used of women who buy girls for prostitution.

POETRY, CHINESE: 詩. For ancient poetry, see the *Odes*. In modern versification, all measures from four to eleven characters in a column are to be found, and poems varying in length from a couplet to several hundred lines; but what may be called orthodox poetry, dating from the beginning of the T'ang dynasty (618 A.D.), is subject to the following conditions. Measures of either five or seven characters to the column may only be employed, and there should not be more than sixteen columns. There must be rhyme; and when five characters are used all the even columns rhyme; but if seven, then the first column rhymes too, the rhyming character being always in the "even" tone. The other tonal arrangements, the choice of any one of which is optional, are shown in the annexed tables, to be read downwards from right to left as in Chinese.

仄 平 平 仄
仄 平 平 仄
仄 平 仄 平
平 仄 仄 平
平 仄 平 仄

平 仄 仄 平
平 仄 仄 平
仄 平 仄 平
仄 平 平 仄
平 仄 平 仄

平	平	仄	仄	仄	仄	平	平
平	平	仄	平	平	仄	仄	平
仄	仄	平	平	仄	平	仄	仄
平	平	仄	仄	仄	平	仄	仄
仄	仄	平	平	仄	平	仄	平
平	平	仄	仄	仄	平	仄	平
平	仄	仄	仄	仄	平	仄	仄
平	平	仄	仄	仄	平	仄	平

仄	仄	平	平	仄	仄	仄	仄
平	平	平	平	仄	仄	仄	仄
仄	仄	平	平	平	平	仄	仄
平	平	仄	仄	仄	平	仄	仄
平	仄	仄	仄	仄	平	仄	仄
仄	仄	平	平	仄	平	仄	平
平	平	仄	仄	仄	平	仄	平
平	仄	仄	仄	仄	平	仄	平

[A common and useful formula among versifiers is
三五不論，二四六分明].

It may be added that every such Chinese poem should contain if possible some historical or mythological allusion, and deal with the elucidation of a single thought.

POLYGAMY, in the strict sense of the term, is unknown in China. A man can legally have but one wife, who shares in all his honours, present or posthumous. But if a wife is without issue, the husband is justified in

taking a concubine; and many rich Chinese do so even without that justification. The family status, however, of a concubine is a very different thing from that of the wife.

The *Yü-chiao-li* makes its hero marry both the heroines; but this is the license of a novelist. See *Marriage*.

PONGEE: 本機—own loom. A kind of silk, similar to the Tussore silk of India. The above two characters, pronounced *pun chee*, are commonly seen on pieces of all kinds of silk, preceded by the name of the house which guarantees that the silk in question was made on its “own looms.” Hence our term, now confined to one particular sort. 本織 *home woven* is sometimes written, but the other phrase is more usual. We cannot endorse the following:—“The name of the wheel upon which the “cocoon thread is reeled is (織車) ‘Pang-chih;’ in ‘Cantonese ‘Pung-ch’ēe.’ This is most likely the origin “of the word Pongee, in French *Pongée*.”—A. Fauvel: *China Review*, vol. vi., p. 103.

POO-SA or P’U-SA. 菩薩. Commonly used in China for all kinds of gods and idols. From the first and third syllables of Bodhisatva (*q.v.*).

POOTOO: 普陀. A sacred island in the Chusan archipelago, between Shanghai and Ningpo, where Kwan-yin (*q.v.*) is said to have resided for nine years. Inhabited by Buddhist priests, who do not permit any living thing to be killed upon the island. Neither are women allowed to live there, nor in fact any one unconnected with the priesthood.

POO-TUNG: 浦東—East of the Poo. The eastern bank of the Hwang-p’u river at a point opposite the British Settlement of Shanghai.

POPULATION. See *Census*.

PORCELAIN TOWER, THE: 報恩寺. The celebrated nine-storeyed octagonal pagoda at Nanking, destroyed by the T'ai-p'ing (*q.v.*) rebels. Bells hung from every corner of the roof of each storey, and part of the roofing is said to have been inlaid with gold. Built A.D. 1411, on the site of former structures.

POUCHONG: 包種—folded sort. A kind of tea, so called from the method of packing it. [Cantonese.]

POW: 跑—to run; to gallop. A native word in use amongst the foreign racing communities of China.

“The course, especially at the Foochow-road corner, “is in a miserable condition, and “powing” is only possible for the quarter-mile distance.”—*Foochow Herald*.

Also used as a substantive; *i.e.*, “Come and have a *pow*;” and sometimes of a match between two ponies.

POR^T ARTHUR: 旅順口. Also known as Port Li (in honour of Li Hung-chang). A Chinese naval port established near Chin-chou T'ing in Shingking, and strongly fortified.

POR^T HAMILTON: 巨文島. A small island off the Korean coast, occupied and fortified by England in 1885, as a possible base of operations against Russia.

PO-YAH or PO-RAH (*Bhoo-ra*). The Burman term for pagoda (*q.v.*). The great Shwé Dăgōng Pöyāh, or Golden Dagong Pagoda at Rangoon, is 372 feet high, with a circumference of 600 feet. The gilt *htee*, or umbrella, at the summit cost about £30,000 in gold and jewels alone.

PRAHU or PRAU. A Malay sea-going vessel, as opposed to a sampan.

PRAYA. A quay or esplanade. From the Portuguese *praia*, a shore or beach.

PRAYING-WHEEL: 胡龍洞—Mongolian dragon cave. A machine into which written prayers are thrown in great numbers and then worked round by the hand. The efficacy of these churned prayers is the same as if each were repeated, with the additional advantage of speed.

“Hundreds of Thibetan priests idling away their lives “turning prayer-cylinders, and reciting the everlasting “‘Hung-mani, Peh-man Hung.’* The prayer cylindrse “are called Koh-loh, and some of them are turned by “water-wheels.”—*Shanghai Courier*, 7th Nov., 1877.

PRECIOUS ONES, THE THREE: 三寶. The Buddhist Trinity of Buddha, Dharma, and Samgha, or Buddha, the Law, and the Priesthood, 佛法僧. Sanscrit *Triratna*.

“The philosophical atheistic schools now place *Dharma* “in the first rank as the first person in their trinity and “explain it as the unconditioned underived entity, com-“bining in itself the spiritual and material principles of “the universe. From *Dharma* proceeded *Buddha* by “emanation, as the creative energy, and produced in con-“junction with *Dharma* the third constituent of the trinity, “viz. *Samgha*, which is the comprehensive summa of all “actual life or existence. The common people, however, “know little or nothing of this esoteric view of a trinity; “they speak of and worship a triad of images which they “regard as three different divinities, totally ignoring their “unity and the fact that the ‘three precious ones’ they “worship are but logical abstractions,—a mere philoso-“phical myth.”—*Eitel*.

* Om mani padme hum (q.v.).

The *Three Precious Things* of Taoism (*q.v.*) are (1) Gentle Kindness, (2) Economy, and (3) Humility.

PREFECT. See *Chih-fu*.

PRESENTS: 禮儀. Are of two kinds:—(1) 乾禮 *dry* presents, *i.e.*, money and other valuables, given as bribes to Mandarins or as *douceurs* from subordinates to their superior officers; in the latter case, five times every year, 三節兩壽—“on the three festivals and two birthdays,” the birthdays being those of the Mandarin and his wife. (2) 水禮 *fresh* presents, such as fruit, cakes, and other eatables. The latter generally consist of eight sorts, and, where practicable, of *two* of each sort. A list should accompany them for the recipient to mark off with a () such as he wishes to accept. It is not etiquette to take too many, or two few, or an odd number of sorts. A gratuity for the sender’s servants should then be placed in a red envelope marked with 代茶 “Instead of tea” at the top, the amount being stated in small characters at the bottom. This sum is divided among all the sender’s servants, and is held to represent what should have been expended in treating those who brought the presents. An ordinary Chinese visiting-card must also be sent with the above-mentioned envelope, bearing the following words:—謹領 * * 餘珍璧謝; *i.e.*, “So-and-so has reverently received * * : the ‘rest of the pearls declined with thanks.’” If none are accepted, in which case no gratuity is given, the formula is changed to一心領璧謝, or “Received in spirit, the presents are declined.”

PRESTER JOHN. The ruler of a tribe in Central Asia who was converted to Christianity by the Nestorian missionaries. Was overcome by Genghis Khan in A.D. 1202,

and his skull set in silver as a trophy. Mentioned by Marco Polo, ch. xcii., as "Il Preste Giovanni." Our name, sometimes written *Presbyter John*, is a corruption of the Mongol term "Prestar Khan," by which title he was commonly known. Gibbon calls him "a Khan of the Keraites." According to the most recent authorities, this once mythical personage now seems to be thoroughly identified with Yelin Tashi, the founder of the realm of Karakitai, who, after his conquest of Eastern and Western Turkistan, became known by the title of Gur-khan, and had his capital at Bala Segun.

PRICKLY HEAT. A severe form of the skin-disease known as *lichen tropicus*, which begins to show itself as soon as the thermometer rises much above 80° Fahr. The appearance of *prickly heat* is said to indicate free action of the skin, and consequently a good state of health. Warm water baths, with a few handfuls of bran thrown in, are sometimes found to allay the irritation; but unquestionably the best remedy is a lotion of 15 or 20 grains sulphate of zinc to 4 oz. of water, applied nigh. and morning to the parts inflamed. "Sponging with "toilet vinegar and water, or dusting with ordinary toilet "powder, will probably be found more beneficial than "anything else."—*Diseases of Anglo-Indians*, by R Mair.

The *Lancet* gives the following remedy, declared by Dr. J. R. Somerville of Foochow to be very efficacious:—

Sublimed Sulphur	80	per cent.
Magnesia.....	15	"
Oxide of zinc.....	5	"

"The skin is first to be bathed with warm water and a "little soap; some of the powder is then placed in a

“saucer, and a squeezed sponge pressed on the powder. “A portion of the powder will adhere to the sponge; this “is to be rubbed carefully in all the patches of prickly “heat, and the process is to be repeated morning and “evening.”

PRINCE OF KUNG, THE: 恭親王. Sixth son of the Emperor Tao Kuang, uncle of the present Emperor, and for many years Regent and President of the Tsung-li Yamēn (*q.v.*).

PRINTING. Has been extensively practised by the Chinese since the middle of the eleventh century; and even as early as the sixth century the idea of taking impressions from wooden blocks seems to have already suggested itself to some.

“PROMOTION:” 陞官圖. A favourite game with the Chinese, played upon a board representing an official career from the lowest to the highest grade; the element of chance is represented by the fall of four dice, and the object of each player is to secure promotion over the others. Is a useful and agreeable means of acquiring familiarity with the value of Chinese official ranks.

PUCKA or PUKKA. See *Pakka*.

PUCKEROW, TO. Slang term, common in India and China, signifying to appropriate other people's property. Corruption of the Hindee verb *pakro* to catch hold.

PUGGREE. A sash worn round the hat, generally with its ends falling over the back of the neck, to prevent sun-stroke. It is a Hindee word meaning *turban*; correctly written *pagri*.

PULO. The Malay word for *island*; *e.g.*, Pulo Nias, Pulo Penang, and Pulo Percha, which is the Malay name for

Sumatra, whence our word *guttapercha*, or the *gutta* of Sumatra. It is not uncommon, however, to find this word considered as part of the name; e.g., "the island of Pulo Condor." *Chambers's Encyclopædia*.

PUMMELO: 柚子. A species of shaddock;* also known as the *pompelmoos*. Is mentioned in the *Shoo King* (*q.v.*)—**厥包柚頭** "the bundles contained small oranges and pummeloes." *Legge's Chinese Classics*, vol. iii., pt. 1., p. 112. Etymology unknown.

PUNCH-HAUS (Dutch). First applied by the natives, and afterwards by the foreign residents, to hotels at Singapore.

PUNCH and JUDY: 魁儡. Said to have originated from a strategic ruse adopted by the Emperor Kao Tsu (B.C. 206), in which a number of movable puppets were exhibited upon the wall of a city and thus aided the besieged monarch in effecting his escape. See Ch. VI of the *Story of the Western Hans*.

PUNGHULU. The headman of a Malay village.

PUNGTARAI SEEDS: 大海子. The fruits of a tree found in Cambodia, and eaten as a delicacy by the Chinese.

PUNISHMENTS. Those recognised by the Chinese *Penal Code* (*q.v.*) are (1) flogging on the thighs with a flat piece of bamboo; (2) exposure in a heavy wooden collar, called a cangue; (3) banishment for a given time or permanently to a given distance; and (4) death by strangulation, decapitation, or the so called "lingering death." (See *Ling Che*).

* So called because introduced into the West Indies by a Captain Shaddock.

PUNJUM. Inferior silk made from the outside layer of the cocoon. From the Indian name for a kind of raw silk.

PUNKAH. A Sanscrit word (pankha) meaning "a fan." Introduced into China by Europeans, and now known to the Chinese as 風扇 "wind fan," but rarely seen even in the wealthiest native establishments, where servants with large feather fans still continue to perform this function at their master's dinner-table. For the afternoon nap, small slave-girls are often employed in a similar way.

"*Punkah* says that in its own country it is pulled by a "string, and is used to ventilate a room."—*The Pioneer*.

"The Pankha, or large common fan, is a leaf of the *Corypha umbraculifera*, with the petiole cut to the length "of about five feet, pared round the edges and painted to "look pretty. It is waved by the servant standing "behind a chair."—*R. F. Burton*.

PUN-TS'AO: 本草綱目. The Chinese *Herbal*, an extensive work in many volumes on botany, natural history, etc. Composed during the Ming dynasty.

PUNTI: 本地—of the soil. Native as opposed to foreign; the Chinese of the Kuang-tung province as distinguished from immigrant Chinese (see *Hakkas*) from other provinces. Local, as applied to dialects, etc.; e.g., "with the *Punti* and Mandarin pronunciations."

PURGATORY. See *Chamber of Horrors and Devils*.

PUSAN. See *Fusan*.

PUTCHUCK: 木香. The root of a species of thistle found in Cashmere. Used by the Chinese as a medicine

and also in the preparation of incense. Putchuck is the term in use at Calcutta.

PWANKU or P'AN KU: 盤古. The Chinese Adam.

PYJAMAS. Large baggy trousers made of flannel, silk, or cotton, and worn at night with a jacket called a "sleep-shirt" by residents all over the East. From the Persian *pæ* leg and *jāma* clothing. Also known in India as "pyjands."

PYLONG: 惡人—a bad man. A pirate, or any desperado. From the Amoy pronunciation of the above characters—*phai lang* or *p'ai lang*.

Another, but less likely, etymology is 抠龍 *pa lung*, a kind of boat used by river pirates.

QUEEN OF HEAVEN: 天后. The guardian divinity of sailors; formerly, a young lady named 林 *Lin*, of the Fokien province. Temples and small joss-houses in honour of this goddess may be seen at short intervals along all the lines of water communication throughout the empire.

QUA (as in Howqua, the famous merchant of old Canton days). Is the word 官 *official*, used as a term of respect. In Amoy 舍 is similarly employed; 育舍 = Mr. Yü.

QUI HYES. Bengal Englishmen are so called, from the term "qui hye!" (correctly "koi hai!") used in calling servants.

QUEMOY: 金門—golden gate. A small island to the E. of the island of Amoy.

QUINSAI. See *Kinsay*.

QUINTAL. The Spanish hundred-weight, as used in the Philippine islands.

RADICAL or DETERMINATIVE. That part of a Chinese character which often gives a clue to its *meaning*, has been thus named by foreigners. It is under these radicals, or keys, that most native dictionaries have been arranged; all characters having the same radical being put together, and then sub-divided according to the number of strokes in the remaining part or phonetic (*q.v.*). Originally 540, the radicals were subsequently reduced to 214, the number in K'ang Hsi's (*q.v.*) lexicon. For example, 登 *tēng* is "to ascend;" put the radical 火 *huo* "fire" by its side, thus 燈, and the meaning is "lamp," the sound and tone (*q.v.*) remaining unchanged. Substitute 目 *mu* "eye" for "fire," thus 瞪, and we have *tēng* "to stare at;" but though the sound is still unchanged, the tone is altered from 1st to 4th, a difference which an ordinarily cultivated ear detects at once.

RADZA-WINS. The historical works of the Burmans.

RAGS. The slang term in China for piece goods. "There is no silk at Hankow; only tea and *rags*."

RAJA. A Sanscrit word meaning *King*.

RAMS, CITY OF: 羊城. Canton. Five immortals are said to have entered this city during the Chou dynasty, riding on five rams, and each holding an ear of grain. When they dismounted, the rams were changed into stone, and may be seen to this day on an altar in the Five Genii shrine. Hence Canton is sometimes called the City of the Genii, and also the City of Grain.

RATTAN. The common cane is so called. From the Malay *rotang*.

RED BOOK, THE: 紙紳錄. A Chinese civil, military, and naval list, published quarterly and bound in *red*,

in which are given the names, standing etc., of all Government servants holding actual appointments. Expectant officials are not included. Four volumes are devoted to the civil service, and two to the military. From an analysis of a recent issue of this work, we learn that, exclusive of Tartar Generals, there are in the Eighteen Provinces 1757 officials holding seals, of whom 1585 are Chinese, 117 Manchus, 23 Mongol Bannermen, and 32 Chinese Bannermen. See *China Review*, vol. vi., p. 137.

RED-CAP MAHOMMEDANS, THE: 紅帽回子.

A name applied by the Chinese to the Mahomedan Turkomans who came from Persia and other countries beyond the Caspian Sea, and were distinguished by the red fez caps they wore. See *Blue-cap Mahomedans*.

紅帽 “red caps” must not be confounded with **紅頭** “red heads,” a name for certain rebels who gave considerable trouble in the Kwang-tung province during the early part of the reign of the Emperor Hsien Fêng.

REGISTRATION FEE. An annual and highly unpopular tax of five dollars, (one dollar for “artisans and labourers,”) imposed upon all British subjects residing at the Treaty Ports of China and Japan, under the Order in Council of 1865.

RESCRIPT. See *Vermilion Pencil*.

RESIDENT. The officer appointed by the Chinese Government to reside—*e.g.* in Tibet, 駐藏大臣—and look after Imperial interests.

RI: 里. Japanese land measure=about $2\frac{1}{2}$ miles English.

RICE-BIRDS: 禾花雀. A species of ortolan, found in the paddy-fields of southern China, and regarded by epicures as a very delicate morsel.

RICE-CHRISTIANS. Chinese who become converts to Christianity solely with a mercenary object in view.

RICE-PAPER: **道紙**. The so called "paper" used by the Chinese for pictures and artificial flowers. It is the wood, or rather cellular tissue, of the plant called *Aralia papyrifera*, the stems of which resemble a mass of pith covered by a very thin epidermis, and are from one to two inches in diameter and several inches in length. The Chinese workmen apply the blade of a sharp straight knife to these pith-like cylinders, and, turning them around dexterously, pare them from the circumference to the centre, making a rolled layer of equal thickness throughout. This is unrolled and weights are placed upon it until it is rendered perfectly smooth and flat. Sometimes a number are joined together to increase the size of the sheets.

Also known by the fancy name **菩提紗** "Bôdhi Crape," or, (by synecdoche) the crape of Buddha.

RIN. A thin round coin of iron or bronze, with a square hole in the middle, current in Japan. Value one-tenth of a cent.

RITES, BOOK OF: **禮記**. See *Ching*. Contains a number of rules for the performance of ceremonies and "the guidance of individual conduct under a great variety of conditions and circumstances."

RIYO or RIO: **兩**—a tael. An ounce of silver (Japanese).

RIYÔBU. See *Shinto*.

ROCO. A Malayan pipe. "About the time it takes to smoke a roco"=about 10 minutes.

RÔNIN or LÔNIN: **浪人**—wave man. A samurai (q.v.) who for some offence to his superior has been dispossessed

of his estate, revenue, or pay, and dismissed from service. An outcast or outlaw. [The Chinese character meaning *wave* is always used of persons in a bad sense.] The “Forty seven Rōnin” were the retainers of a certain Daimio who had tried to slay a brother Daimio, but, failing in his attempt, was compelled to perform the *harakiri* (*q.v.*). The “forty-seven” then bound themselves by an oath to avenge their master’s death, and carried out the programme by penetrating into the castle of his old enemy, where, after routing some three hundred adversaries, they discovered and slew their victim, and then proceeded to disembowel themselves upon the spot. Their graves are shewn at Tokio to this day.

In 1861, four officers of the Prince of Mito made themselves *rōnin*, and left behind them the following letter:—“We become *lonins* now, since the foreigner “gains more and more influence in the country, unable “tranquilly to see the ancient law violated; we become “all four *lonins* with the intention of compelling the “foreigner to depart.”

RUNNERS: 差役. The unpaid servants at a Chinese *Yamēn*. They live upon squeezes extorted from all who are unlucky enough to get entangled in the meshes of the law; *e.g.* a warrant being issued against any one, they will report, on receipt of a bribe, that he has “absconded.”

Another class of “runners” exists at Canton, namely, rowdies who smuggle ashore opium and other goods from the river steamers on their arrival from Hongkong. As soon as the steamer comes alongside the wharf, balls] of the drug, etc., etc., are thrown out by accomplices on board to these men who are waiting in readiness to receive them,

and who immediately make a bolt through the crowd with their booty. The converse of this practice is not unknown—throwing dutiable goods on board a departing steamer just as she is well clear of the wharf.

SACRED CITY, THE. H'lassa or Lhassa 拉薩 the capital of Tibet, otherwise known as Budala 布達拉 from the hill of that name on which stands the palace of the Dalai-lama (*q.v.*). “The Thibetans having made up their “minds to prevent us going to the Sacred City peaceably. . . .”—*Shanghai Courier*, Nov. 1877.

SACRED EDICT: 聖諭. Sixteen moral maxims delivered in the form of an Edict by the Emperor K'ang Hsi (*q.v.*), and amplified into the form of moral essays under his son and successor Yung Chêng by over a hundred picked members of the Han-lin (*q.v.*), of whose compositions the sixteen best were selected. These were further paraphrased into simple colloquial language by Wang Yu-p'u 王又樸, an Assistant Salt Commissioner in Shen-si. They are held to contain the very essence of Chinese ethics, and should be publicly read on the 1st and 15th of every moon in all towns and cities of the empire. The following two maxims may be taken as examples:—

No. 1.—*Pay just regard to filial and fraternal duties, in order to give due importance to the relationships of life.* [These relationships are five:—(1) between sovereign and subject, (2) husband and wife, (3) father and child, (4) elder and younger brothers, (5) friends.]

No. 7.—*Degradate superstitions in order to exalt the orthodox teaching.* [Among the superstitions mentioned in the accompanying paraphrase are Taoism, Buddhism,

and Christianity. The orthodox teaching is of course Confucianism, which is quite free from any superstitious taint whatever.]

SAIBANSHO: 裁判所—place of decision. A Japanese District Magistrate.

SAIHAI. A Japanese field-marshall's bâton.

SAKÉ or SAKI: 酒. (1). A fermented liquor made from rice, and largely consumed in Japan. It contains from 11 to 17 per cent. of alcohol. (2). A wine made from white grapes.

Some of the inhabitants of Takasaki in Joshiu met together lately in order to see who could succeed in drinking the most *saké*. Those who could drink but one *sho* (about two imperial quarts) were considered to have "very poor and unhappy brains" and were not permitted to enter the ranks of the competitors. Several drank from two to three *sho*, but the one who bore away the prize, namely a roll of silk, was he who succeeded in putting down five *sho* in the short space of thirty minutes.

SAL TREE: 婆羅 or 天師栗. The tree beneath which Buddha passed into Nirvana (*q.v.*), for which, in China, the *Aesculus Chinensis* is substituted.—*Hongkong Daily Press*.

SALAAM. An Arabic term meaning "Peace be with you!" The Indian servant brings his master's "salaam" to a visitor precisely as a Chinese servant says "can see."

SALT COMMISSIONER: 鹽運司. Salt is a Government monopoly in China, and the Commissioner is a high official charged with the collection of the revenue accruing therefrom, together with the strict repression of smug-

gling, which is however carried on to a very great extent.

China is divided for purposes of salt administration into seven main circuits, each of which has its own source of production. The officials controlling the administration are as a rule independent of the local authorities. These circuits or divisions are: (1) Ch'ang-lu 長蘆, which supplies the metropolitan province and the North generally; (2) Ho-tung 河東, which supplies Shensi and part of Honan; (3) Liang-Hwai 兩淮, which supplies Anhwei, part of Kiangsu, Kiangsi and Hu-kwang; (4) Liang-Cheh 兩浙, which supplies Chekiang and the greater part of Kiangsu; (5) Fuhkien, which supplies that province and parts of the adjoining provinces; (6) Kwang-tung, which supplies the two Kwang and parts of Kiangsi and Yünnan; and (7) Szechuan, which supplies all the rest of Western China. The boundaries of each of these circuits are carefully defined, and salt produced in one circuit is not allowed to be sold or transported into another,—not, at least, under ordinary circumstances.

The system of administration is nearly the same in each of the circuits. The salt is produced in certain specified places by evaporation and boiling, from sea water round the coast, and from brine found in wells and marshes in Szechuan and Shansi. There is no restriction on the amount or mode of production, but all the salt manufactured must be sold at a fixed rate to government officials, who establish depôts near the place of production. Its distribution is undertaken by the salt merchants, who are a body of men holding licences or warrants 引 *yin* from the Salt Commissioner, if there is one, or the Viceroy or Governor who superintends that particular circuit. The quantity of salt which ought annually to

pass into consumption in each circuit is roughly estimated, and enough warrants are issued to cover that amount, so that each warrant is supposed to be used every year. The warrants are perpetual, that is to say, a warrant once issued may be used over and over again, may be handed down from father to son, or may be transferred to a nominee for value. The possession of one or two salt warrants thus becomes in some places a valuable asset.

Having purchased and paid for his salt, the merchant is entitled to convey it to any part of the circuit where he thinks there is the best demand for it. But he is not at liberty to sell it direct to the consumer. As he bought it at a price fixed by the officials, so he must sell it through an agent of the Salt Administration, which also fixes the selling price. The merchant having chosen the place where he wishes his salt to be disposed of, must enter it at a sort of bonded warehouse which is established in every town of importance under the charge of a *wei-yuen* from the Salt Commissioner's yamén. The salt is stored there under the control of the *wei-yuen*, to await its turn for sale. For this purpose the merchants' names are entered in a book in order of application, and the salt is strictly disposed of in the same order. The warrants are handed in at the same time and are retained by the *wei-yuen* till the salt they cover is all cleared, upon which they are handed back and the merchant is at liberty to try another venture.

A curious custom connected with the sale of salt obtains in Canton. Old and infirm persons are permitted to hawk it about the streets without the otherwise necessary license, and this enables them to accept a somewhat lower rate than the ordinary shopkeeper.

SALUTES, CHINESE. For the highest officials, three guns are given as the visitor passes through the entrance to the yamēn, followed, after an almost inappreciable interval, by three more as the great gates close behind him. The salute is repeated at his departure. Lower officials receive only three guns each way.

SAMADHI. A Buddhist term, signifying a power that enables its possessor to exercise an active control over all his faculties and keep them in perfect restraint.

SAMISEN: 三絃—three strings. The Japanese guitar.

SAMLEI: 鮓魚—season fish. A member of the *Clupeidae* nearly allied to the shad, of fine flavour but full of pitch-fork bones. The character 鮓 is explained by the Chinese to signify the periodical appearance of this fish, which enters the rivers in May and returns to the sea in September. Is caught in great quantities in the Yang-tsze. An inferior kind is common at Canton, where it is known as 三鰯 or 三鮯頰—not “三犁 three plow-shares” as Dr. Williams says; and it is from the Cantonese pronunciation of these characters that our word is taken.

SAMOVAR. A Russian tea-urn, much used in Mongolia and Siberia for keeping hot large quantities of the favourite beverage.

SAMPA. The Chinese sound of the characters 三机 *three oars*=hong-boat (*q.v.*). Also applied to a long shallow canoe, propelled by paddles and used for smuggling opium.

SAMPAN. A Chinese boat of any kind, short of a junk, may be so called. From the Malay *sampan*, a small boat.

It is written in Chinese 三板 or "three planks;" but also 杉板, 舳舩, etc.

SAMSENG: 三生—three lives. A term commonly applied in Singapore to certain roughs or bullies who hang about processions and sacrificial feasts, and are always ready for any mischief. They are spoken of in the *China Mail* of 6th April 1877 as "fighting men." The "three lives" refers originally to the slaughter on various occasions of a duck, a fowl, and a pig; but now these rowdies are called "three-life men" from the recklessness with which they expose themselves to danger.

SAMSHOO: 三燒—thrice fired. A general name for Chinese fermented liquors of all kinds, but specially applied to the ardent spirit known as 燒酒—spirit that will burn.

SAMURAI: 士. A general name for all Japanese entitled to wear two swords. Now called *shizoku* (q.v.).

SANGI: 參議. Japanese "Secretary of State," there being one over each of the following departments:—(1) Finance, (2) Foreign Relations, (3) Home Administration, (4) War, (5) Justice, and (6) Opening up new territory.

SANG-KO-LIN-SIN'S FOLLY. The mud wall built during the last war to keep off the Allied Forces from the city of Tientsin by the celebrated Mongol general of that name 倭格林沁, who was familiarly known to the British sailor of the same period as "Sam Collinson."

SAN KUO CHIH: 三國志—History of the Three Kingdoms or rival States, 蜀 *Shu*, 魏 *Wei*, and 吳 *Wu*, into which the empire was split up at the conclusion of the

Han dynasty. In the form of a historical romance, the above work describes at great length the various events of a whole century of strife and bloodshed, which period has been aptly compared by Mr. Mayers to our own Wars of the Roses.

SAPAN-WOOD: 蘇木. A wood brought from Siam. Manila, and elsewhere, and used by the Chinese as a dye

SAPEQUE. The French equivalent of the word *cash* (q.v.) as used in China. From *sapek*, a coin found in Tonquin and Cochin-China, and equal to about half a pfennig ($\frac{1}{8}\frac{1}{8}$ Thaler), or about one-sixth of a South-German kreutzer.

SARONG. Part of the national costume of the Malays, consisting of an oblong cloth from 2 to 4 feet in width and about 2 yards in length. The ends are sewn together, and it is then worn by both sexes as a kind of kilt, tightened round the waist by certain peculiar twists. It is invariably of a check pattern, generally in gay colours. Is either of silk or cotton, or a mixture of the two. Of cotton sarongs, the most valued come from the Celebes, and are known as *Kain Sarong Bugis*. Java produces the painted cotton so much admired by the Malays. They are called *Kain Batek*. Of silk sarongs, some of the finest are the *Kain Mastoli* of Singapore, and the *Kain Sungkit* (silk and gold thread) of Penang and Borneo.

SATBON. Soap; from the Portuguese *sabão*. This term is heard among the Chinese in Fokien; and in some parts of India *sábon* is the only word used.

SATSU. Same as *Kin-satz*.

SAVVY or SABE. From the Portuguese *saber* to know.

“My savvy”=“I understand” or “I know.” “That boy got plenty savvy”=“That boy is no fool.” See *Pidgin English*.

SAYONARA. Goodbye! [Japanese.] Used by foreigners in Japan much as *chin chin* is in China. One event on the programme of the Yokohama Races is the “Sayonara Stakes.”

SCRATCH-BACK. A small imitation, in either ivory or bone, of the human hand with the tips of the fingers slightly bent inwards. This is attached to a slender black stick, and used by the Chinese for scratching themselves, being popularly known as a 不求人 or “won’t trouble you,” as with its aid even the most inaccessible parts of the back are easily reached. Also known (in books) as 搔具 the “scratch implement.”

SEAL CHARACTER: 篆字. Certain elaborate forms of Chinese writing which prevailed from B.C. 800 to about A.D. 200, and are known to foreigners as the Greater and Lesser Seal character, the latter having been introduced about B.C. 200 as a simplified form of the other. The Chinese employ these styles on their *seals*, both public and private; hence our term. See *Shuo Wén*.

SEALS, MANDARIN. Every Chinese official of any standing has a seal of office. The Imperial signet is called 玉璽 and is made of jade. That of the First Emperor (*q.v.*) bore the following legend: 受命於天既壽永昌 “Dei gratiâ; may the reign be long and glorious.” The seals of the highest provincial officials are oblong and made of silver, and the impression is stamped in a mauve colour, in the preparation of which no oil is used. These are often torn by the people from proclama-

tions and such documents, being held to be good for sore places, ulcers, etc. Officials such as the Salt Commissioner and Taot'ai have also oblong seals made of copper, all of which are called 關防; but they use vermilion moistened with oil. Below them come the Prefects and Magistrates with square seals 印, also red; below them again are the petty police magistrates with wooden seals 鈐記; and last of all the *ti-paos*, also with wooden seals called 截子. A mandarin's seal of office is invariably placed in his wife's keeping, as very serious consequences, entailing even dismissal from office, might result from its accidental loss. All despatches, title-deeds, and such public documents, must bear a seal, or they are not accepted as authentic. During national mourning the colour of the impressions of all seals is changed to blue.

SEAO HAO: 銷號. A tax levied upon all junks trading on the coast of the province of Kuang-tung, as a compromise for their being excused from going to the provincial city to pay their duties.

SEA-SLUGS. See *Bicho-da-mar*.

SECRET SOCIETIES. Are common all over China. The principal one is described under Triad Society (*q.v.*); besides which may be mentioned the quasi-teetotal society, 在禮 of the north, in which even smoking is prohibited; and the Golden Orchid 金蘭 (*q.v.*) or anti-matrimonial societies of the south, consisting of girls who have sworn not to marry, and even of women who have left their husbands and returned to their parents. All these societies are equally under the ban of the law.

SECUNNEE. Helmsman. From the Arabic *sukhani* (through the Hindustani) of, or relating to, the rudder.

SECURITY CHOPS: 保單. Documents guaranteeing indemnity from loss, usually demanded by foreign merchants when engaging Chinese compradores or other servants holding positions of trust. The guarantor who signs such a document is responsible only if the principal himself has been first sued and is unable to pay. If two or more security-men sign a chop, *each is responsible only for his own share*, and not for the whole amount. To make three men each responsible for say Tls. 3,000, the security-chop should be for Tls. 9,000; or else each man should be made to sign a separate chop for Tls. 3,000. Great caution is also necessary in the wording of these documents.

SEEN-SANG or HSIEN-SHÊNG: 先生—elder born. Foreigners call their “teachers” of Chinese by this title, which as an affix to a name is equivalent to our prefix *Mr.* **SEN:** 錢 The modern Japanese term for a cent. A *Ten-po sen* is a sen coined in the year 天保 Ten-po; a *Bun-kiu sen* is of the year 文久 Bun-kiu.

SENDŌ: 船頭. The captain of a vessel (Japanese). Generally used for sailors and boatmen.

SENG-K'OI: 薪客—newly-arrived strangers. The Chinese in Java call themselves, and are generally known, by this name.

SENYO. The son of a Malay mother and European father is so called in Java, in imitation of the Spanish *señor*. Cf. *Nonya*.

SEOUL or SOUL. The capital of Korea. Official name 漢城, being situated on the 漢 river; and Kingkitao 京畿道 or Royal Domain.

SEPOY. A corrupted form of the Persian word *sipahi* “a soldier.” Its literal meaning is “three-legged,” the third leg being the musket.

SERANG. A Persian word (correctly written *sarhang*) signifying "commander," "overseer," "boatswain," and used on the coast of China for the head or foreman of a crew of Malay sailors, through whom all negotiations with the crew are conducted. Also sometimes applied to Malay boarding-house keepers and others, in the sense of the American "boss."

SERES. "It seems sufficiently clear that the *Seres* mentioned by Horace, and other Latin writers, were not the Chinese." *Sir John Davis.*

"The Tsins (秦) of modern Chinese are to be identified with the Sères of the Greeks and Romans . . . The Sères are first found in history as a tribe of nomads who settled along the upper waters of the Wei (渭) about the ninth century before Christ They soon contrived to expel the decadent Kings of Djow (周) This force of character culminated in King Ching (政), who bearing down all opposition was able to confer on himself the title of First Supreme Emperor (始皇帝) of Tsin or Sér, B.C. 221 With the death of his incapable son, the Second Emperor, the fabric so laboriously raised fell to the ground; and Sér for the future became a mere geographical expression." *T. W. Kingsmill.*

SERICANA. An old name for China. See last entry.

But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light.
Paradise Lost iii., 437.

"Barren plains" is somewhat a libel on the fertile acres of China proper; neither would any one who had ever seen a heavy Chinese wheel-barrow under sail be likely to call it a "cany waggon light."

SEVEN ACCUSATIONS, THE: 七大恨 or 七大憾.

The seven causes of hatred against the Mings, published in the third year of the Manchu chieftain 天命 (1618) in vindication of the war waged against that dynasty, which resulted in its final overthrow and the establishment of the Manchu power. They comprise charges of frontier disturbances, violation of territory, breaches of faith, etc., etc., and will be found in the first chapter of the 東華錄.

SEW-TSAI or SIU-TS'AI. See *Hsiu-ts'ai*.

SHAKU: 尺. The Japanese foot of 10 inches = $11\frac{3}{4}$ inches English.

SHÂKYAMUNI: 釋迦牟尼. From *Shâkya* (one who is) mighty in charity, and *muni* (one who dwells in) seclusion and silence. The favourite name among the Chinese for the great founder of Buddhism. See *Buddha*.

SHAMAN: 沙門. A Buddhist monk. Also used of Brahmins and other ascetics.

SHAMEEN: 沙面—Sand flat. Formerly a mere mud-bank in the river close to the city of Canton, but leased from the Chinese after the capture of that place in 1857, and formed into an artificial island with an embankment of granite all round; the expense of this (\$325,000) being borne by the British and French Governments in the proportion of four to one, according to which ratio the whole area was subsequently divided between the two countries. The one-fifth which forms the French Settlement is still without buildings of any kind. Is 2,850 feet in length by 959 feet greatest breadth.

Shameen was originally the great rendezvous of flower-boats (*q.v.*), and the adjacent quarter of the city was

chiefly occupied by houses of ill fame;—a fact which probably did not escape the notice of the Chinese authorities when the island was conceded to the “outer barbarians.” Hence the bad sense in which the words *sha-meen* are still used in the colloquial of Canton and its neighbourhood. Compare *Kou-lan hu-t‘ung*.

SHANGHAI: 上海—upper sea; as distinguished from the 下洋 or “lower ocean.” So called since A.D. 1079. Old names 滬 ‘Hu [瀆] fishing-stake [estuary,] and 申 [江] the Shēn [river] from the name of a man 春申君 who is said to have made the Huang-p‘u. Shanghai was in existence under the Hsia dynasty, say fifteen centuries B.C. It was made a magistracy by Kublai in A.D. 1279; and was one of the five ports opened by the Nanking Treaty of 1842. Often called the “Model Settlement” (*q.v.*), in allusion to its efficient municipal administration.

SHANGHAI'S SHAME. A title which has been applied to the Woosung Bar (*q.v.*).

SHANG-TE or SHANG TI: 上帝—the Supreme Ruler; God. The Portuguese orthography is Xang-Ti; to which we are indebted for the following gem taken from a child’s Pictorial Alphabet:—

“ X is Xang-ti, a god in China believed;
But he’s mere wood and stone, so they’re sadly deceived.”

Meanwhile, Shang-Ti is just what the more intelligent of our missionaries are recommending the Chinese to accept as the true God. [See *Term Question.*]

SHANS, THE. A widely-spread race, occupying the southern and western portions of Yünnan and the frontier land beyond, and known to the Chinese as 老撾. The Shans of the border-land between Yünnan and Burmah

style themselves 擺夷. "Shan" is said to be a corruption of 邇羅 *Sien-lo*.

SHANSI: 山西—west of the hills. One of the Eighteen Provinces. Said to be the original home of the Chinese people. Capital city T'ai-yüan Fu 太原府. Old name 晉 *Chin*.

SHANTUNG: 山東—east of the hills. One of the Eighteen Provinces. Capital city Chi-(or Ts'i-)nan Fu 濟南府. Old name 魯 *Lu*.

SHÂSTRAS: 論. Discourses, or the philosophical section of Buddhist literature.

SHÊ-LI or SHAY-LEE: 舍利. The Chinese transliteration of the Sanscrit *s'arira*, relics, or parts of the body of a saint, gathered together after cremation and preserved in Buddhist temples, generally beneath a handsome marble dagoba (*q.v.*).

SHEEDZAI: 事仔. Cantonese term for a "boy" (*q.v.*) or valet. Usual pronunciation *Sze-tsai*.

SHENSI: 陝西—west of the passes. One of the Eighteen Provinces. The first syllable is written *shen* to distinguish it from Shansi, though in Mandarin the two sounds are identical except in tone (*q.v.*). Capital city Hsi-an Fu (or Si-ngan Fu) 西安府. Old name 秦 *Ch'in*.

SHIBAIYA. Japanese theatres; *lit.* "turf places," so called because the first performances were held on grass-plots.

SHIMBUN: 新文. Japanese newspapers are so called; *e.g.*—*Choya Shimbun*.

SHIN: 神—gods; idols. [See *Term Question.*] According to Mr. Kingsmill "Shin represented philologically 'the Asuri of the older Indian pantheon.'"

SHING: 升. A Chinese measure equal to about one pint English.

The Japanese *sho* (same character) is equal to nearly two imperial quarts. See *Saké*.

SHING-KING: 盛京. The name of the capital city of the Manchurian province of Fêng-t'ien, but often used for the province itself. See *Moukden*.

SHINSHIU. Same as *Monto* (q.v.).

SHINTOO. See *Sintoo*.

SHIZOKU: 士族 A Japanese clan. All who bear the same surname. The vassals of the old feudal system of Japan. "The *shizoku*, who used to be supported with "rice without cultivating the land, and dressed without "working a loom, and who drank the valuable sweat and "ate the flesh of the common labourer, have been deposed "from their station by the changes of time. Their pen- "sions have been decreased through gradual alterations, "and have at length been converted into Government "bonds The *shizoku*'s families number more "than 500,000 Nine-tenths of the Govern- "ment employés consist of *shizoku*"—*Choya Shimbun*: Sept., 1877.

Formerly known as *samurai*.

SHÔ. A Japanese musical instrument consisting of 17 pipes let into a wind chest.

SHOE FLOWER: 扶桑. The *Hibiscus Rosa-sinensis* is so called, because a kind of blacking is made from its petals.

SHOES (OF SILVER): 元寶. The common name among foreigners for the Chinese silver ingot which bears some resemblance to a native shoe. May be of any weight from 1 oz., and even less, to 50 and sometimes 100 oz.; and is always stamped by the assayer and banker in evidence of purity. Tiny *shoes* are made for sale to Europeans as charms for the watch-chain. See *Sycee*.

SHOGUN or SHIOGOON: 將軍—Commander-in-chief. Same as *Tycoon* (*q.v.*). The last Shōgun resigned power in 1868, and now lives at Sumpu under the name of Ichido.

SHOO KING: 書經—the Book of History. This work embraces a period extending from the middle of the 24th century B.C. to B.C. 721. It is said to have been edited by Confucius himself from then existing documents which came into his hands. See *Ching*.

SHŌ-RŌ-DO: 鐘樓. A drum tower (Japanese).

SHO-SAKAN: 小屬. The old term for Japanese Government clerks of the 2nd grade; now changed to *Ni-to-zoku* (二等屬).

SHOW or SHOU: 壽—old age. The character commonly seen, under its seal (*q.v.*) form, thus (壽), on Chinese saucers, vases, doors, windows, fans, shoes, and any available object. Compare *Fu*. Old age and offspring are to a Chinaman the highest of earthly blessings, ranking far above power, fame, or even wealth.

SHRIMP BOATS: 蝦狗艇. Fast-sailing boats with two masts, now chiefly used by Hongkong pilots, but formerly employed by Chinese engaged in the kidnapping trade round Macao. Sometimes called *hā-t'eng*, 蝦艇.

SHROFF: 銀師 or 看銀先生—silver expert; a corruption of the Arabic *sarráf* “banker,” common in every Indian town. Chinese employed at banks and large mercantile establishments to check all dollars which pass through the hands of the firm, and eliminate the bad ones. These men pretend to distinguish three classes of good dollars, of first, second, and third qualities; but this “mystery” of the art has been exposed over and over again by their rejection of certain dollars as first class which had been paid out as such perhaps on the previous day. Shroffing schools are common in Canton, where teachers of the art keep bad dollars for the purpose of exercising their pupils; and several works on the subject have been published there, with numerous illustrations of dollars and various other foreign coins, the methods of scooping out silver and filling up with copper or lead, comparisons between genuine and counterfeit dollars, the difference between native and foreign milling, etc. etc. The best of these is the **新增銀論**.—See “The Shroff’s Mystery,” *China Review*, vol. III, p. 1; and *Pillar Dollar*.

“Shroffing” is now applied metaphorically to persons. A Shanghai preacher recently said in the pulpit, “God will shroff you, as you shroff dollars.”

SHU: 銖. A Japanese coin equal to one-fourth of a *bu*. No longer in circulation.

SHUO WĒN: 說文. The celebrated dictionary of the Lesser Seal (*q.v.*) character, published A.D. 100 by Hsü Shēn 許慎. It is a collection of all the Chinese characters then in existence, amounting to about 10,000, analysed by the author into their original picture elements, with a view of showing the hieroglyphic origin of

the Chinese language. It was the first lexicon arranged according to radicals (*q.v.*), for which purpose 540 were called into use.

The following table shews some of the few characters wherein any resemblance may be traced to the objects meant to be expressed:—

<i>Shuo Wén.</i>		<i>Modern</i>
日	—	日 <i>jih</i> , the sun.
山	—	山 <i>shan</i> , hills.
口	—	口 <i>k'ou</i> , mouth.
鳥	—	鳥 <i>niao</i> , bird.
目	—	目 <i>mu</i> , eye.
左	—	左 <i>tso</i> , left hand.
右	—	右 <i>yu</i> , right hand.
木	—	木 <i>mu</i> , tree.

Unfortunately we are soon at the end of these comparatively simple hieroglyphs and have to fall back upon more far-fetched specimens, such as—

月	—	月 <i>yüeh</i> , moon.
車	—	車 <i>ch'ê</i> , cart.
水	—	水 <i>shui</i> , water.
火	—	火 <i>huo</i> , fire.
牛	—	牛 <i>niu</i> , ox.
井	—	井 <i>ching</i> , a well.
臣	—	臣 <i>ch'én</i> , a minister.
人	—	人 <i>jên</i> , man.
犬	—	犬 <i>ch'üan</i> , a dog.

The explanations given by the author of the *Shuo Wén* of many of these characters are worth noting; for instance, where he shews in  a tree that the upper curve denotes the branches, the lower curve the roots; that  is like an ox's head because it has a curve which would do for the horns; that the dot in the middle of  a well is the cover; and that  admirably represents the *bending body* of an officer of state in the presence of his Imperial master. So in the last instance, where he mentious that Confucius says "to look on the character for *dog* is like looking on a picture."

SHUPAN: 書辦 or 班. The Chinese term for the copying clerks employed at Yamêns and other public buildings. Is in use at the offices of the Imperial Maritime Customs, to express the Chinese employés whose business it is to copy Chinese documents, as opposed to the linguists (*q.v.*) who speak and write English.

SHUN CHIH: 順治—favourable sway. The style of reign adopted by the first actual Emperor of the present dynasty. A.D. 1644—1662.

SHUN-PAO or SHÊN-PAO: 申報—Shanghai announcements; 申江 being a name for the Shanghai district. A Chinese newspaper published in Shanghai under the editorship of Mr. E. Major. The title-character 報 used at one time to be fancifully written, in the style called 帖寫, with a stroke too much, presumably because some celebrated calligraphist took it into his head to form it in that way. Only the other day we saw 臣 for 以, and 人 for 人, there being in each case an authority for such variation.

SICAWEI or SI-KA-WEI: 徐家匯. A place near Shanghai, where there is now a Roman Catholic east-

blishment; named after the celebrated statesman and scholar 徐光啟, (A.D. 1562—1633) who was formerly a supporter of the Catholic Missionaries at Peking. The last character is sometimes written 崑.

SILK. Was manufactured in China many centuries before the Christian era. Mencius (*q.v.*) said, “At fifty, no warmth without silk; at seventy, no satiety without meat.” First introduced into Europe as a manufacture under Justinian in the sixth century; found its way into Sicily in the twelfth century, and was carried thence by the Saracens into Spain. Francis I planted it at Lyons in the sixteenth century, and in 1585 it reached England from Antwerp.

Chinese silks are many of them rudely manufactured of thread, coarse and unequal, devoid of gloss, and deficient in either “tram” or “organzine,” the fabrics being simply woven from the raw material as it comes reeled off the cocoons.

SILKEN CORD, THE. See *Gold, Swallowing.*

SINGAPORE. Of this name two etymologies are given:—

(1) *Singgha* to call at, and *poorah* a place—port of call
(2) *Singa* a lion, and *poorah* residence—abode of the Lion; so called because a prince of Palimbang (Sumatra) is said to have seen a lion at this spot and to have built a city in honour of the royal beast. *Pore* or *pur* is the Sanscrit for “town” or “city,” and is a common termination in India; *e.g.* Cawnpore, the *city* of the *Khan*.

SING-SONG. The pidgin-English term for Chinese theatricals, which consist chiefly of recitative.

SINK OF INIQUITY. Shanghai; see *Model Settlement*.

SINKEH: 新客—new arrivals. Immigrant Chinese are so called in the Straits. They are much looked down upon by the Babas, or Straits-born Chinese, who are very proud of their nationality as British subjects.

SINIM, THE LAND OF; or more correctly “of the Sinim.” It is only a conjecture that by this term, used in Isaiah xl ix., 12, is meant China; such conjecture being founded on a resemblance of the first syllable *Sin* to the name of the Chinese feudal State *Ts'in* 秦 on the north-west of the empire, the existence of which dates back as far as B.C. 847. Moreover, *Ts'in* appears to have been the name under which China was commonly known throughout southern Asia about that epoch.

SINOLOGUE. An advanced scholar of the Chinese language, literature, etc. From the Latin *Sinæ*, called by Ptolemy the most eastern nation of the world. These people were said to dwell beyond the river Meinam (Serus), and were probably Cochin-Chinese. It has recently been objected that the word S. wears a French dress, and that to preserve uniformity, English people should say “Sinologist;” but it is highly improbable that such a change will ever be successfully introduced.

“Amateur Sinologue” is a sobriquet applied (first by Dr. Eitel in the *China Review*) to certain students of Chinese who skip the elementary drudgery, and proceed at once to discuss (ex cathedrâ) difficult questions of language etc., without the previous necessary preparation.

SINTOO or SHINTÔ: 神道. The ancient religion of Japan, i.e., worship of the Kami, or gods and spirits of all kinds. Usually spoken of by the Japanese as *Kami no*

michi, the way of the gods. Was universal in Japan in the sixth century when the Buddhist propagandists arrived; and, at the restoration of the Mikado in 1868, became again the state religion. There exists (1) Pure Shintô, and (2) Riyôbu, or Twofold Shintô, which latter contains an admixture of Buddhism. This compromise was suggested in the ninth century by a clever priest who declared that the Shintô gods were but Japanese manifestations of Buddha. Later on, even Confucian doctrines were blended with Riyôbu Shintô.

The characteristics of Pure Shintô are the absence of an ethical and doctrinal code, of idol-worship, of priesthood, and of any teachings concerning a future state. There are about 14,000 gods, and each village has its special god and *miya* or shrine. The temples contain no images etc., but only a steel mirror and a few other trifles.

SLAVERY in China is now chiefly confined to the purchase of girls for use as servants in large establishments. These girls are on the whole well treated; and when they reach a marriageable age, their owners are bound by custom to see that they are suitably married and started in life on their own account.

According to the *Penal Code*, no man may sell his children without their consent; but there is no doubt that this law is not very stringently enforced.

SLEEVE DOGS. 哈巴狗. Tiny dogs, usually of the Peking lap-dog breed (獅子狗 *lion dog*), small enough to be carried in the wide sleeves of a Chinese gentleman's or lady's dress.

The Chinese classics are often printed in what are

called *sleeve editions*, i.e., in 32mo., for the use of dishonest candidates at the public examinations.

SLIPPER-BOAT: 子船艇 *ma-leng t'eng*. A small, covered, passenger-boat, very sharp-pointed at the bow, used at Canton, and somewhat resembling a Chinese slipper.

The story goes that when an application was made to the Emperor for a boat design, the Empress, who was sitting by, kicked off her slipper and bade the petitioners take that.

SMALL FEET. The practice among Chinese women of cramping the feet is said by some to have originated about A.D. 970 with Yao Niang 肖娘, concubine of the pretender Li Yü 李煜, who was overthrown at Nanking previous to the establishment of the Sung dynasty. The lady wished to make her feet like the "new moon." Others assert that the custom was introduced by P'an Fei 潘妃, the favourite concubine of the last monarch of the Ch'i 齊 dynasty, A.D. 501. Well-cramped feet are considered a great beauty by the Chinese: there seems to be no foundation for the generally received opinion that their object in thus laming the women was to keep them from gadding about. The Manchu or Tartar ladies have not adopted this custom, and therefore the Empresses of modern times have feet of the natural size; neither is it in force among the Hakkas or the hill tribes of China and Formosa, nor among the boating population at Canton and elsewhere. The practice was forbidden in 1664 by the Emperor K'ang Hsi; but four years afterwards the prohibition was withdrawn. Poetical name "Golden lilies" (*q.v.*).

SMALL KNIFE REBELS: 小刀會. A band of insurgents who in 1853 captured the city of Amoy and held it for some months. The *Small Knife Society* was said to have been a branch of the *Triad Society* (*q.v.*), and was introduced into Amoy by a Singapore Chinaman in 1848. See a paper by G. Hughes in the *China Review*, vol. I., p. 244.

SMELL-DOGS. Pidgin-English for hounds which hunt by the nose.

SMELLUM WATER. Pidgin-English for *scent* of any kind.

SMOKE MOUNDS: 烟墩. Small furnaces scattered over China at 2 or 3 miles apart, and used for lighting beacon-fires on occasions of great national emergency.

SNAKE-BOAT; 扒龍 or 長龍—paddled, or long, dragon. A long narrow boat, of great speed, in use among smugglers and pirates in the Canton waters. Propelled by short paddles, like a canoe.

SOAP-STONE: 滑石 or 粉石. Steatite. So called because it looks like soap and is so easily cut. Commonly used by the Chinese for seals, small idols, etc.

SOHODZU or TZOWDZA: 車子. A Shanghai wheel-barrow, formerly used for carrying passengers, but now superseded by the *jinrikisha* (*q.v.*) as far as foreigners are concerned.

SNOWY VALLEY. A valley near Ningpo much visited by foreigners on account of its natural beauties.

SO-I: 裳衣: rain-clothes. The peculiar brown hairy-looking garments, of grass or bamboo, worn by Chinese fishermen and others in wet weather, making them "look like hedge-hogs."

SOLA. See *Topee*.

SON OF HEAVEN: 天子; sometimes translated "God's Lieutenant upon Earth." The title *par excellence* of the Emperor of China, who is supposed to hold his commission direct from on high. "It is plain, that the Emperors of China, like the popes of Rome, regard themselves as 'the exponents of the will of heaven.'—*Middle Kingdom*. An attempt was recently made to show that 子 is only an old nominal ending, and has nothing to do with *son*; one writer going even as far as to say 天子 means "Little Heaven" or "Our Heaven," i.e., the Heaven we have to do with; but Mr. Satow has since appeared in the opposition ranks with the following quotation from the 佩文韻府;—天子尊無爲上故以爲子 *the Son-of-Heaven is worthy of esteem beyond all others; therefore Heaven makes him its son.* "Brother of the sun and moon," and other similar titles are probably the inventions of Europeans, in spite of the very curious passage in the 珠事記—"The Lord of Mankind [calls] 'the sun his brother and the moon his sister'" 人主兄日姊月,—such terms being quite unknown to the people at large.

SOOCHOW CREEK: 吳淞江—Woosung river. An affluent of the Hwang-p'u, dividing the British from the American Concession at Shanghai. So called by foreigners because it leads to Soochow. The Chinese say that it is the real source of the Hwang-p'u (*q.v.*).

SOUCHONG: 小種—small kind. A species of tea, of many varieties. [Cantonese.]

SOY. This word is from the Japanese *shōyu* 醬油, a kind of sauce made from fermented wheat and beans. Has

been wrongly derived by some from the first syllable of Soyer, the great gastronomer of that name.

SPARK TRAGEDY. A murderous attack made 22nd August 1874 by a body of armed ruffians on the passengers and crew of the river steamer "*Spark*" plying between Canton and Macao. The "pirates" took passage from Canton in the usual way ; and then seizing a favourable opportunity, killed the captain, chief officer, and purser, transferred their plunder to a junk that came alongside, and made off. The only European passenger, Mr. Mundy, escaped with frightful wounds, and subsequently published an account of the affair under the title of "*Canton and the Bogue*," in which he took occasion to deal with other questions equally beyond the scope of his work and the narrow limit of his experiences in China. Since that event, the hatches leading down to the quarters occupied by Chinese passengers on all the Canton river steamers are carefully padlocked soon after the vessel starts, and a quarter-master watches with a drawn sword to guard against any repetition of such an attack. Loaded rifles are also placed in the saloon for the use of European passengers.

SPRING AND AUTUMN: 春秋. One of the *Five Classics*, consisting of the annals of the petty kingdom of Lu 魯 from 722 to 484 B.C., said to have been compiled by Confucius himself. A dry and uninteresting record, dealing chiefly with names and dates ; yet it was the work by which Confucius said men would know him and condemn him ; and Mencius considered it quite as important an achievement as the draining of the empire by the Great Yü. Of it he said, "Confucius completed the *Spring and Autumn*, and rebellious ministers and

bad sons were struck with terror." In later days, however, it has rather been around the marvellous commentary, known as the *Tso Chuan* (*q.v.*), that chief interest has centred.

The *Spring and Autumn* owes its name to the old custom of prefixing to each entry in the national annals the year, month, day, and *season*, in which the event recorded took place; that is to say, as a native authority puts it, "spring includes summer, and autumn winter"—*sc.* the four seasons. The explanation that "its commendations are life-giving like autumn," is untenable. The following is a specimen of this renowned work, which, but for the famous commentary above-mentioned, would throw scant light on the history of the period referred to:—

"In the duke's sixteenth year, in spring, in the king's first month, on the first day of the moon, there fell hailstones in Sung. In the same month six fish-hawks flew backwards, past the capital of Sung."

SQUEEZE. Originally, the *commission* which Chinese servants, fully in accordance with Chinese custom, charged their European masters on all articles purchased. Now extensively applied both as a verb and substantive to peculation of any kind. Cf. the Indian *dasturi*.

"Formosa has long been viewed by native officials as a 'fat field for the practice of what is vulgarly known as 'squeezing, though politely termed taxation.'—*Hongkong Daily Press*, 10 Oct., 1877.

STINK-POTS: 火藥甕 or 雷石. Earthen jars, charged with materials of an offensive and suffocating smell, formerly much used by pirates in the China seas, and a

recognised weapon in Chinese warfare. The jars, which hold about half a gallon, are filled with powder, sulphur, small nails and shot. Their tops are covered over with clay and sealed with chunam. They are then put in calico bags closed at the mouth by a stout string. Several of these are packed in a basket with a quantity of joss-stick and hoisted up to the mast-head. When about to be thrown, three or four pieces of the joss-stick are lighted and inserted in each bag; and then, when the jar is smashed by falling on the enemy's deck, the joss-stick ignites the powder and the whole thing explodes, knocking down or blinding and suffocating the bystanders. A form of stink-pot has been introduced into European warfare under the name of "asphyxiating shells."

STONE DRUMS OF THE CHOU DYNASTY: 周鼓石.

Ten irregular-shaped blocks of stone discovered at Fêng-hsiang Fu in Shensi in the early part of the seventh century, which now stand inside the Confucian temple at Peking, where they were placed at the beginning of the fourteenth century. Each bears an inscription in the Greater Seal character (*q.v.*) on some subject connected either with hunting or fishing. These drums are referred to the Chou dynasty which commenced B.C. 1122; the characters, which are now much defaced, were once filled with gold to preserve them from injury, but that was extracted on their removal to their present site. See article by Dr. S. W. Bushell in *Journal of N. C. B. R. A. S.*, No. VIII.

STONE FIGURES (at Chinese tombs): 石象生. These are connected primarily with ancient Chinese superstition relating to invisible powers of evil and the means of controlling them,—in fact, with fetish worship; and

secondarily with the honours paid to deceased personages of rank in the sacrifice of domestic animals to attend them in the world of shadows.

STŪPA: 該斗婆. A raised mound or tower for containing relics—originally, the various parts (84,000 in all) of Buddha's body. Known as *Dagop* (see *Dagoba*) in Ceylon. The modern pagoda.

SUNG DYNASTY, THE: 宋紀. A.D. 960—1280.

SUNRISE KINGDOM. Japan (*q.v.*).

“Neither opium-smoking nor feet-binding is known in the Sunrise Kingdom, a fact which differentiates the inhabitants strongly from the people of the Middle Kingdom.”—*Rev. W. E. Griffis.*

SUMPITAN. The Malay “blow-pipe” or bamboo tube through which by a strong puff of breath the natives discharge small arrows (sometimes poisoned) with great force and effect. Is chiefly used for killing birds.

SUPERINTENDENT OF TRADE: 通商大臣. A title given, since 1861, to (1) the Viceroy of Chihli, who is Superintendent of foreign trade at the northern ports of Tientsin, Newchwang, and Chefoo; and (2) to the Viceroy of the Two Kiang, who holds the same position with regard to the remaining Treaty ports on the Yang-tsze and in the south.

SURNAMES. See *Hundred Family Names*.

SŪTRA: 經. That part of the Buddhist canon which contains the actual sayings of Shâkyamuni Buddha. Each begins with 如是我聞 *this is what I have heard.* See *Tripitaka*.

SVASTIKA:  A mystic emblem of great antiquity, regarded as the symbol of Buddha's heart 佛心印. Known among the Teutonic nations as "Thor's Hammer," and used in India in primitive times as a sign for marking cattle. Svastika is derived from *su* "well" and *as* "to be," meaning "it is well" or "so be it," and implying complete resignation under all circumstances. It is always directed towards the right; the other  directed towards the left is called Sauvastika. Svastika is the first of the auspicious signs on the foot-print of Buddha; Sauvastika is the fourth. The latter, with its crampons to the left, occurs in K'ang Hsi's lexicon under radical 十 *ten* with four strokes added. It is stated to be a form of 萬 *ten thousand*, and the following verse is quoted:—

蓮 花 字 卍 總 由 天

"The lotus and the *sauvastika* must have come from heaven."

SWAN-PAN. See *Abacus*.

SWATOW: 汕頭. One of the thirteen ports opened by the Treaty of Tientsin, 1858. Originally a small fishing village, it is now a bustling town with a large export trade in sugar. All business was formerly carried on at "Double Island," where may be seen the ruins of mercantile houses, godowns, etc., and which is still inhabited by foreign pilots and their families; but in 1862 the British Consulate was opened at Kak-chio 角石 on the opposite side of the harbour to the town of Swatow. Our word is the local pronunciation of the Chinese characters.

SWORD-WRACK. An absurd name for a rowdy gang of Chinese who some years ago gave great trouble at New-chwang. The term is 刀匠兒 *sword-smith*, which

was evidently misinterpreted as 刀架兒 *sword-rack*, the two Chinese expressions being identical in sound. The *w* was probably added by the “devil.”

SYCEE: 細絲—fine silk. Chinese lump silver is so called, because, if pure, it may be drawn out under the application of heat into *fine silk* threads. See *Shoe*.

A wag has remarked—

Some ask me what the cause may be
That Chinese silver's called *sycee*.
'Tis probable they call it so
Because they *sigh to see* it go.

Must not be confounded with the Indian word *syce*, which means “a groom.”

SZECHUEN or SSŪ-CH'UAN: 四川—four streams. The largest of the Eighteen Provinces. Capital city 成都府 Ch'ēng-tu Fu. Old name 蜀 *Shu*.

TA ! TA ! 打打—strike ! strike ! A common Chinese cry in a riot or other disturbance, when violence is intended. Foreign travellers and sportsmen have not unfrequently heard this threat directed against themselves ; and on the occasion of the Tientsin Massacre, it is said that the whole street in which stood the establishment of the Catholic sisters resounded with the ominous word.

TABASHEER. A siliceous concretion found inside the joints of the bamboo and employed by the Chinese as a medicine.

TABIK. The Malay salutation=Salaam !

TABLET OF YŪ: 神禹牌 or 岙嶺石—the Kou-lou stone, i.e., the stone which formerly stood on the Kou-lou peak of Mount Hēng 衡 in the modern province of Hu-pei. It is said that when the Great Yū 大禹

(B.C. 2278) rested from his labours of draining off the waters of the Chinese deluge (洪水), he recorded the event upon a tablet of stone and placed it upon the Kou-lou peak, where it was discovered 1212 A.D., more than three thousand years afterwards. Imitations of this tablet are to be seen at Wu-ch'ang Fu opposite Hankow, and in the Yu-lin temple near Shao-hsing Fu in Chêkiang; but the inscription on the original stone, which has long since disappeared, is believed by many to have been nothing more or less than a gross forgery of modern times. For translations by Dr. Legge and Ch. Gardner, see *China Review*, vol. II., p. 300.

It may perhaps be worth noting that the identification of the so-called "tadpole" characters (*q.v.*) in which this famous inscription is written has not been carried out with perfect consistency. In the original there are no duplicates, yet in the modern transcription we find 獄 twice over, and 承 once by itself and once in composition where it would be quite impossible for any except an enthusiast to detect the identity of the two. Besides this, the formation of these characters is such as to leave no doubt that they were traced with a brush, and not with the stylus employed until about two centuries B.C. Rubbings of the Tablet may be seen in Legge's *Chinese Classics*, III, Pt. I, 73; in the Journal of the North China Branch of the Royal Asiatic Society for 1868; and in No. 3, Vol. III, of *The Far East* (New Series).

TABOO, TO. A term used to express the custom, common among Chinese merchants, of combining against and refusing to trade with any unpopular firm. The word is of Polynesian origin and is also in use among the Maoris.

TADPOLE CHARACTER: 蝌蚪字. The ancient

form of Chinese characters as seen, for instance, on the Tablet of Yü (*q.v.*). So called by the Chinese from their resemblance to tadpoles swimming about in water.

TAEL: 兩—an ounce (of silver). From the Hindu “tola;” through the Malayan word “tahil.”

19 tahil=1 kati.

100 kate=1 pîkul.

40 pîkul=1 kôian.

A *tael* is merely an ounce weight of pure silver; there is no such coin.

The *k'u-p'ing*, or Treasury tael, differs from the Hai-kuan, or Customs' tael, and this by no regular amount but by differences which are irregular and apparently controlled only by local custom.

TAGAL or TAGALO. One of the aboriginal dialects of the Philippine Islands, of essentially Malayan character but differing considerably from the Malay language as heard in the Straits' Settlements. Is spoken in Manila.

TAH. A Pagoda (*q.v.*). 塔 *t'ap*=tope.

TAIFOO: 大夫. The Chinese term in the north of China for a medical man, and thus commonly used among foreigners.

TAIFOO: 大副—great assistant. The name in use among Chinese sailors employed on foreign coasting-vessels to designate the Chief Officer.

TAIKONG or TOKONG: 舵工—steersman. A head boatman. Used in the south of China, and equivalent to *lowdah* (*q.v.*) in the north.

TAI-MUNG. A small lightly-built, lorcha-rigged Chinese war-junk.

TAIPAN: 大班—great manager. The head of, or partner in, a foreign house of business. The beggars and little boys all over the south of China shout “Taipan!” “Taipan!” to any foreigner from whom they wish to extract a gratuity, so general is the belief that every foreigner in China must necessarily be engaged in trade. Formerly the title applied to all foreign Consuls.

T'AI-P'ING or TAE-PING: 太平—great peace. The name chosen by the so-called Long-haired Rebels 長毛賊 for the new dynasty which, but for the assistance rendered by Colonel Gordon to the Imperial side, would in all probability have been established. The rebellion that goes by this name broke out in the South of China in 1850, under the leadership of Hung Hsiu-ch'üan 洪秀全, who pretended that he had a mission from God and called himself the Heavenly Prince 天王. As it spread northwards, various large cities fell into the hands of the rebels, among others Nanking, which the Heavenly Prince at once consecrated as his capital. These, however, were gradually recovered by the exertions of the Ever Victorious Army (*q.v.*), and the rebellion was finally crushed by the re-capture of Nanking in July 1864, a day or two before which the Heavenly Prince put an end to his life by poison.

T'AI-T'AI: 太太. The title given to the wife of any official who wears a button. We have heard of a missionary lady who always insisted on being thus addressed by her servants, to the no small amusement of the latter. One of the proper Chinese designations for a lady, whose husband does not happen to be an official, is 娘娘 *niang-niang*.

T'AIWAN: 臺灣—(1) Extensive bay; (2) Terraced bay.

The island of Formosa (*q.v.*), once known as Kelung (*q.v.*). “The Chinese name of it, Taiwan, or Bay of the Raised Terrace, probably refers to the square flat-roofed block house, Fort Zelandia, built by the Dutch when they were in possession of the island, and which is now a mark for vessels making the anchorage at the capital, “Taiwan-fu.”—*Herbert J. Allen.*

T'aiwan Fu was one of the thirteen ports opened to trade by the Treaty of Tientsin, 1858.

TA-JEN: 大人—great man. The title of Chinese officials from Taotais upwards; in some cases equivalent to “His Excellency.”

TAKOW: 打狗—beat the dog; a corruption of the original name 打鼓 beat the drum,—from the Chinese name for Ape's Hill, derived from the beating of the waves upon its rocks. The port of the city of Taiwan Fu, in South Formosa. Opened to trade by the Treaty of Tientsin, 1858, but not formally occupied until 1864.

TAKU: 大沽. A small village at the mouth of the Peiho or northern river, near which were situated the celebrated forts passed by the allied forces in 1858 and taken in 1860, a severe repulse having been sustained there in 1859. The new forts now erected on the spot are armed with Krupp guns.

TALAPOIN. A Buddhist priest is so called in Burma and Siam. In the presence of women or in the street, the phoongye (*priest*) always has a fan to screen his face. This fan is made from the leaf of the Tala-pat palm, with a handle shaped like an S. Hence, Buddhist priests have been termed *Talapoins*.

TAMASHĀ. An Arabic word meaning "entertainment," "show," "spectacle," etc. Often used in the general sense of "function."

TAMERLANE. See *Timour*.

TAMSUI: 淡水 fresh water; also known as 滬尾. A port at the northern end of the island of Formosa, opened to trade by the Treaty of Tientsin, 1858. "It is an uninteresting place."—*Chronicle & Directory for China, Japan, etc* : 1877.

T'ANG DYNASTY: 唐朝. A.D. 618—907. The Elizabethan age of Chinese literature. Chinese in the south of China still call themselves "Men of T'ang." See *Tōjin*.

TANGO. A Korean coin, 6 parts copper to 4 parts lead, issued in 1883 and intended to be legal tender for 5 of the old coinage, 105 being equal to the Mexican dollar. Their value has now fallen to over 200 per dollar.

TANHA. The Buddhist "will to live," or force which, under the guidance of Karma, causes the production of every new being. See *Buddha*.

TANGRAM. A very uncommon name for the familiar Chinese puzzle in seven pieces (七巧)—five triangles, a square, and a lozenge.

TANKA: 蛋家—egg people. The boat population of Canton; so called from the name of a tribe, and not from the shape of their boats, now known as "egg-boats." They are the descendants of an aboriginal people, driven before the advance of Chinese civilisation to live in boats upon the river, being for centuries forbidden by law to live ashore. The Emperor Yung Chêng (1730) allowed

them to settle in villages in the immediate neighbourhood of the river; but they were then, and are still, excluded from competition for official honours, and are forbidden by custom to intermarry with the rest of the people.

TAO: 道—the Way; *i.e.* as Lao Tzū expressly tells us, the eternal Way of right conduct, and not the way which can be walked upon. See next entry. [The *Tao* of Confucianism may be rendered by “method” in its philosophical sense.]

TAOISM: 道教. A system of philosophy founded by Lao Tzū (*q.v.*) some six centuries before the Christian era. Has been styled *Rationalism* and *Naturalism* by various writers. Its leading doctrines teach man, by a course of non-resistance and inaction, to bring his moral and physical natures into perfect harmony with their environment, the result being a complete victory over all obstacles to human happiness and even over death itself. About the time of the Han dynasty (*q.v.*) pure Taoism became corrupted by an admixture of superstition in the form of alchemy and a search for the elixir of life. A severe struggle followed upon the subsequent introduction of Buddhism, but the two religions soon began to flourish peaceably side by side, and even to borrow from each other, so that at the present day many dogmas and ceremonies are preached and practised promiscuously by priests of either faith. Both are really under the ban of the law; see *Sacred Edict*; and both are professedly despised by disciples of the purer ethics of Confucius. Thus it is always necessary to distinguish between the Taoism of today and that of its founder two thousand and more years ago. Chu Hsi said “The teaching of Lao Tzū aims only at the preservation of man’s spiritual constitution.”

The members of the Taoist Trinity, 三清 or Three Pure Ones, are Lao Tzŭ, P'an Ku, and Yü Huang Shang Ti. There is also a trinity of the Primordial Powers 三元, which are Heaven, Earth, and Man.

In one passage, alluding to the pure Taoism of Loa Tzŭ, Chu Hsi says, "His teaching may be summed up as the *Doctrine of Surrender to others*. In another place, dealing with modern Taoism, he writes thus:—"Buddhism stole the best features of Taoism : Taoism stole the worst features of Buddhism ; as though the one stole a jewel from the other, and the loser re-couped the loss with a stone."

TAO-SZE or TAO-SSŪ: 道士. Taoist priest. [See last entry.] The celebrated "Zadkiel," who publishes an annual almanac in which the principal events of the coming year are foretold, calls himself a "Tao sze" of the "Most Ancient Order of the Svastika" (*q.v.*). Taoist priests are generally considered by the Chinese to be able to perform miracles and work cures.

TAO-T'AI: 道台. Called by foreigners the Intendant of a Circuit (of Prefectures), into a number of which each province is subdivided, and wherein he usually has general control over all affairs civil and military, subject of course to the approval of the *Fu-t'ai* or (and) *Tsung-tu* (*q.v.*).

TAO TÊ-CHING: 道德經. A small treatise, consisting of only 5,321 characters, which is generally accepted as the canon of Taoism, and has been attributed, but on insufficient grounds, to Lao Tzŭ himself, being in all probability a work of the second or third century after Christ. The following are intelligible specimens of this otherwise obscure work :—

“To the good, I would be good. To the not-good, I would also be good,—in order to make them good. To the faithful, I would be faithful. To the not-faithful, I would also be faithful,—in order to make them faithful.

“The truth is not agreeable. That which is agreeable is not the truth. The good do not argue. Those who argue are not good. The wise make no display of their wisdom. Those who make such display are not wise.”

[Some enthusiasts have found the word *Jehovah* in the following :—]

“That which when looked for eludes the sight is called *I* 夷 the Invisible. That which when listened for eludes the ear is called *Hi* 希 the Inaudible. That which when felt for eludes the touch is called *Wei* 微 the Intangible. These three cannot be thoroughly investigated. Therefore they may be brought together under one denomination.”

[*I-hi-wei*=*Jehovah*.]

TARTARS or TATARS: 達子 or 達達兒 or 鞑靼 etc., etc. Vaguely applied to the various tribes inhabiting the steppes of Central Asia, and to the Manchus, the founders of the present dynasty, that portion of Peking in which the latter reside being known as the Tartar City. “The Revolt of the Tartars” is a magnificent essay by De Quincey, describing the flight in A.D. 1771 of a whole Tartar nation from Russia to China, where, after endless sufferings on the way, the remnant of their host was received back into the fold by the Emperor Ch'ien Lung himself. These Kalmuck Tartars had been incorporated into the Russian empire in 1616. The Chinese names are pronounced *Tahdza* or *Tah-tar*; not *Tartar*.

TARTAR-GENERAL: 將軍—Commander-in-chief. The Manchu (*q.v.*) commanders of Bannermen garrisons,

stationed at certain of the most important points of the Chinese Empire, are so called. Their presence is meant as a check upon the action of the civil authorities. Strictly speaking, they rank with but before the Viceroy; practically, their ranks are regarded as equal.

TA TS'IN: 大秦 A country mentioned by Chinese historians in the early centuries of our era. It had been variously identified by European scholars until the year 1885, when Dr. Hirth proved conclusively in his *China and the Roman Orient* that the country in question was Syria, with Antioch as its capital.

TA-TSING or TA-CH'ING DYNASTY: 大清朝—the Great Pure dynasty. The name of the present, or Manchu, dynasty. Actually established 1644. Is considered remarkable amongst the Chinese for the mildness of its Penal Code.

TATHAGATA or JULAI: 如來佛. A name of Gautama Buddha, implying that he came in the same manner as all previous Buddhas.

TAU-KWANG or TAO-KUANG: 道光—glory of reason. The style of reign adopted by the Emperor who ruled China from 1821 to 1851.

TEA: 茶 (book name 著). Introduced into Europe towards the close of the 16th century under the name *tcha* (which is still retained in the Portuguese language, less the initial *t*—*cha*) or *chaw*, the former being the Cantonese pronunciation of the Chinese term. First taken to England in 1666: see *Bohea*. The word *tea* is from the Amoy and Swatow readings of the character, 茶, namely *tay*; and thus it was originally pronounced:—

Here thou, great ANNA! whom three realms obey,
Dost sometimes counsel take—and sometimes tea.

Pope.

[China was also formerly pronounced *cheyney* by the purists of the day.]

By degrees, the word came to be used in England of any infusion; e.g., cowslip tea, linseed tea, beef tea, and—

Why will Delia thus retire?
Why so languish, live away?
Whilst the sighing crews admire,
'Tis too late for hartshorn tea.

Cowper, in his *Task*, alludes to tea as—

.... the cups
That cheer but not inebriate

and Churchill, in *The Ghost*, thus refers to the old custom of foretelling events by tea-leaves :—

Matrons, who toss the cup, and see
The grounds of Fate in grounds of Tea.

The best pun on the word is contained in a line from Virgil's eighth *Eclogue*—

Te veniente die, te decedente canebat,

quoted in this sense by Dr. Johnson.

The growth of the China tea trade may be illustrated as follows :—In the year 1678, the East India Company carried to England as a speculation 4,713 lbs. In 1760 the amount had increased to over 2,000,000 lbs. In 1780, it was upwards of 20,000,000 lbs. In 1869, it was 203, 753,000 lbs, more than half being taken by Great Britain and its possessions.

TEA-BOAT. Another name for the *Hotow* (*q.v.*).

TEA-CLIPPER. A fast-sailing ship, built to carry tea from China to London, with special reference to the great annual Ocean Race (*q.v.*). No passengers were taken,

energies of the crew concentrated upon the race, the prize for which consisted in a high premium paid upon the tea carried by the winning vessel.

TEA-GOBBERS. A slang name for tea-tasters or Chaa—every available space being filled with tea and all the sizes (*q.v.*).

TEA-POY or TEPOY: 茶几. A small table, light and handy, convenient for tea or other drinks. From *tea* and the Latin *podium*, through the French *appui* (compare *hodie* and *aujourd'hui*), or the Spanish *apoyo* a support. The form "tepoy" is common, but of course incorrect. Cf. the Persian *tinpæ* three-footed; *sc.* a tea-poy.

"A nest of four tea-poys costs from \$5 to \$12."—*Treaty Ports.* [Tea-poys are always made in sets or nests of so many different sizes, the smaller fitting closely inside the larger.]

TEE-TAI or T'I-T'AI: 提台. A high provincial official in charge of the military administration of his province as regards native troops, the Manchu force being under the exclusive command of the Tartar General (*q.v.*).

TEMPLES. The general name in use for all kinds of Chinese places of worship. May be roughly distinguished as follows:—

寺—Buddhist: always monasteries.

庵—do. generally nunneries.

堂—do. either monasteries or nunneries.

觀—Taoist: * do. do.

宮—(1) Taoist: always monasteries. (2) Spiritual

[* Occasionally occupied by Buddhist priests, having passed into their hands by sale or by the expulsion of the Taoists.]

shrines of Emperors 萬壽宮, of Confucius 學宮, and of other deceased worthies.

廟—(1) generic term ; (2) large Buddhist temples dedicated to various deities and *uninhabited by priests*, roadside shrines, etc., etc.

祠—the ancestral halls of private individuals.

Buddhist monasteries are also known as 蘭若, 僧迦藍林, etc., etc. All temples, of no matter what denomination, must exhibit on the altar a tablet inscribed with the words 萬萬歲爺 “Lord of ten thousand times ten thousand years,” *i.e.*, the Emperor, as a proof that religious convictions are not allowed to interfere with political fidelity. Buddhist priests shave the entire head; Taoist priests do not. Red walls imply that the temple was founded by Imperial sanction. The huge figures at the gates of an ordinary Buddhist monastery are two door-keepers, one on either side ; and further on, the four Heavenly Kings, who are set there to guard the place from evil demons. The first shrine contains images of the Three Precious Ones, the Buddhas past, present, and to come, otherwise known as the Buddhist Trinity (*q.v.*) ; the second contains a dagoba which covers some relic of Buddha ; and the last a figure of Kwan-yin, the Chinese goddess of mercy.

The Confucian Temple 文廟 is to be found in every Prefectural and District city, and in every market-town throughout the empire. Its walls are generally red, which was the official colour under the Chou dynasty. It contains commemorative tablets of Confucius and of a large number of scholars of later ages whose writings have tended towards elucidating or disseminating the teachings of the great Sage.

TEMPO: 天保—may Heaven protect. A Japanese oval bronze coin, sixteen and a fraction being equal to 1 *bu*.

TENNO: 天皇—Heavenly ruler. A title of the Mikado (*q.v.*).

TENSHI: 天子—Son of Heaven. A title of the Mikado (*q.v.*). Cf. *Son of Heaven*.

TEPO. See *Ti-pao*.

TEPOY. See *Tea-poy*.

TERM QUESTION, THE. A bitter controversy which has raged for many years past among the various sects of missionaries as to the correct rendering of "God" into Chinese. The first difficulty arose between the Jesuits (*q.v.*) on the one side and the Dominicans and Franciscans on the other, the latter objecting to the use of such terms as 天 *T'ien* "Heaven" and 上帝 *Shang-ti* "Supreme Ruler" as representing the material heavens etc. and not the true God. The question was referred first to the Emperor K'ang Hsi, whose decision favoured the idea that 天 was the Supreme Being; and then to the Pope, the final result being that Clement XI published in 1704 a decree to the effect that 天主 *T'ien Chu* "Lord of Heaven" was henceforth to be the Catholic term for God, and such it has remained to the present day.

As regards the Protestant difficulties on this point, Dr. Morrison gave his preference to 神 *Shin*, the common name for the numerous gods and P'u-sas (*q.v.*) of the modern Chinese Pantheon, in the hope of convincing the Chinese "that their ideas of *Shin* are erroneous." In this he has been followed by many, the most distinguished being Dr. Williams, who objects to the use of *Shang-ti* on the ground that "the early sovereigns of the Chinese

worshipped the spirits of their deified ancestors" under this term. Dr. Bowring suggested Θ, the first letter of the Greek Θεός "God," and some Protestants have agreed to adopt the Roman Catholic *T'ien Chu*; but at the present day, the learning of the missionary phalanx (Legge, Chalmers, Etel, Edkins) is chiefly arrayed on the side of *Shang-ti*. Other terms used by the Chinese in the sense of God, Providence, the Creator, etc., are 天公, 太上, 無假, 造化者, 皇天.

To outsiders, the discussion presents at least one feature of absurdity; namely, that every newly-arrived missionary *adopts* whatever term may be in force with his own party on the mere assumption that it is the right one—an assumption too that he rarely if ever departs from in after life. In fact, to parody the words of a great teacher, mere accident has decided which of these terms is the object of his reliance; and the same causes which make him a *Shinist* in Ningpo, would have made him a *Shang-ti-ite* in Canton or Peking.

[At a prayer-meeting where missionaries of different sects were collected, the minister at whose house the gathering took place thanked God for the abundant blessing which had everywhere followed on the use of the term *Shang-ti*. His brethren—those at least of the number who used *Shin*—though prevented by decorum from rising from their knees, testified their disapproval by audible coughs.—*Edinburgh Review*, No. 300.]

TERRA JAPONICA. See *Cutch*.

THEATRE. Omitting all mention of the so-called "pantomimes" of the Confucian period, the modern Chinese drama is believed to date from the reign of the Emperor Hsüan Tsung of the T'ang dynasty. Chinese

plays are either *civil* or *military*, in reference to the more or less polished style employed. Tragedies and farces are common to these two classes, the military plays being further characterised by greater rapidity of action. The actors are all male, no women having been allowed to appear since the time of the Emperor Ch'ien Lung (*q.v.*) whose mother was an actress. They are a tabooed class, and even their descendants down to the third generation are disqualified for an official career. Their various *rôles* are classified as follows, each actor being called upon to perform only such parts as are comprised under the class to which he particularly belongs:—

(1) *Shéng* 生.

- a. As the Emperor, or heavy father.
- b. As successful general, or rising statesman.
- c. As "walking gentleman."

(2) *Ching* 淨.

The villain of the piece. Generally some rebel chieftain or daring outlaw.

(3) *Tan* 旦.

- a. As Empress, or aged dame.
- b. As respectable middle-aged lady.
- c. As fast young lady of the period.
- d. As servant-maid.

(4) *Ch'ou* 丑.

The low-comedy man.

The stage has no curtain, and no scenery. The orchestra is on the stage itself, behind the actors. There is no prompter, and no call-boy. Stage footmen wait at the sides to carry in screens etc., to represent houses, city walls and so on or hand cups of tea to the actors when their

throats become dry from vociferous singing. Dead people get up and walk off the stage ; or while lying dead, contrive to alter their faces, and then get up and carry themselves off. There is no interval between one play and the next following, which probably gave rise to the erroneous belief that Chinese plays are long, the fact being that they are very short. According to the *Penal Code* (*q.v.*) there may be no impersonation of Emperors and Empresses of past ages, but this clause is now held to refer solely to the present dynasty.

THOUSAND CHARACTER ESSAY: 千字文. A piece of composition, containing exactly 1000 *different* words arranged in intelligible though disconnected sentences. Was put together in a single night by Chou Hsing-ssü 周興嗣, a distinguished scholar of the 6th century A.D., his hair turning white under the effort. Hence the essay (and even the writer) is often spoken of as 白首文 or Essay of the White Head. Is the second primer put into the hands of a Chinese schoolboy [see *Trimetrical Classic*], and is studied more for the sake of gaining a knowledge of its 1000 characters than for any useful information to be found therein. The following is a specimen :—

Like arrows, years fly swiftly by :
 The sun shines brightly in the sky ;
 The starry firmament goes round ;
 The changing moon is constant found.
 The heat remains, the fuel spent—
 Be then on time to come intent.
 A dignity of mien maintain,
 As if within some sacred fane.
 Adjust your dress with equal care
 For private as for public wear ;
 For all men love to crack a joke
 At ignorant and vulgar folk.

[There is also a *Thousand Character Essay* for girls. See *China Review*, vol. II., p. 182.]

THREE TEACHINGS, THE, or THE THREE KIAO: 三教. A collective term for Confucianism, Buddhism, and Taoism; that is, the ethics of Confucius, and the unorthodox religions of Buddha and Lao-tzū (*q.v.*).

A wit has remarked that the Chinese have in reality 四教 or four *kiao*, the fourth being 睡覺 “sleep,” 覺 in this expression having precisely the same sound (in Mandarin) as 教.

THRONELESS KING, THE. Confucius has been so called from a passage in the 列國志 (Bk. 78:—水精之子繼衰周而素王 “the son of crystal shall succeed the decayed Chows and be a throneless king.”

The allusion is to his moral sway.

THUG. A Hindoo word (pronounced *Tug*) signifying “deceiver,” and applied to religious fanatics who first strangle and then rob their victims.

TCIAO: 吊. Properly speaking a string of 1000 cash=about one dollar, but varying in different places. In Peking seven or eight *tiao* of large cash go to the dollar; in Tientsin 1 *tiao* and a fraction of large cash, 2 *tiao* and a fraction of small. In Canton the *tiao*=1000 cash.

TIBET: 西藏, or under the Ming dynasty 烏斯國. “The name Tibet, by which, since the days of Marco Polo, the country has been known in European geography, is represented in Chinese by the characters *T'u-péh-t'éh* “圖伯特 (*T'ubod*), intended probably to reproduce the “sound of the appellation given to it among the Mongols.”—*Mayers*.

Dr. Williams says the word is derived from *Tupo*,

country of the Tu, a race which overran that part of the world in the 6th century.

TICAL. A Siamese silver coin equal to about 60 cents. The new *tical* has a triple umbrella on one side and an elephant on the other.

TIC-A-TAC. A kind of boat [Chinese.]

TIENTSIN: 天津—Heaven's ford. One of the thirteen ports opened by the Treaty signed there in 1858. The foreign settlement, situated on the bank of the Peiho, at the outskirts of the town, is called 紫竹林 *Tzü-chu-lin*, grove of red bamboos, and was described in the *Shanghai Courier* of 15 Oct. 1877 as “a very frequented “spot, to which sailors are in the habit of resorting to get “drunk.”

TIENTSIN MASSACRE. On the 21st June 1870, the Roman Catholic cathedral and the establishment of sisters of mercy at Tientsin, the French Consulate and other buildings, were pillaged and burnt by a mob composed partly of the rowdies of the place and partly of soldiers who happened to be temporarily quartered there. All the priests and sisters were brutally murdered, as also the French Consul and his chancelier, another French official and his wife, besides several other foreigners. For this outrage a large indemnity was exacted, the Prefect and Magistrate were banished, and the then Superintendent of Trade, Ch'ung-hou, was sent to France with a letter of apology from the Emperor.

The Chinese at Tientsin had been previously irritated beyond measure by the height to which, contrary to their own custom, the cathedral towers had been carried; and rumours were afloat that behind the lofty walls and dark

mysterious portals of the Catholic Founding Hospital, childrens' eyes and hearts were extracted from still warm corpses to furnish medicines for the barbarian pharmacopœia.

TIFFIN. The mid-day meal ; luncheon. From the Persian *tafannun*. There is a strange similarity between this word and the north-country *tiffing*, which means to take a snack at any odd hour between regular meals.

TIGERS. Chinese soldiers are sometimes so called from the tiger's head on their shields, painted with a huge gaping mouth and eyes, and intended to strike terror into the hearts of their enemies. The tiger is the Chinese "King of beasts," as shown by the markings of the forehead which run into a very close imitation of the character 王 *wang*, a king. This character is also reproduced on the shields above-mentioned. The soldiers are occasionally dressed in imitation tiger-skins, with tails and all complete ; and yell as they advance to battle, in the hope that their cries will be mistaken for the tiger's roar.

TILLA. A word used in Central Asia for about ten shillings-worth of silver. ? Tael.

TIME. See *Year*, *Moon* etc.

TIMOUR: 鐵木兒. The great Mongol conqueror, fifth in descent from Genghis Khan. Was called Timurlenc, "Timour the lame," from a defect in his gait caused by a wound received in battle. Hence the corrupted form of his name, Tamerlane. Timur, in a Turkish dialect, means iron, which sense is preserved in the first Chinese character employed as above. Born A.D. 1336 ; died 1405, on his way to invade China.

TINCAL: 硼沙. Borax of a more or less impure quality. [Persian.]

T'ING-CH'AI: 聽差—one who *waits* to be sent on *official business*. Messengers employed at Chinese Yamens and at Consulates in China are so called.

TI-PAO: 地保. A headman of the people, selected by the local Mandarins, and responsible for the peace and good order of the district over which he is set. The post is considered an honourable one; it is occasionally lucrative, but very often burdensome and trying in the extreme. For instance, if a *ti-pao* fails to produce any offenders belonging to his district, he is liable to be bamboozed or otherwise severely punished. All petitions and other legal instruments should bear the *ti-pao's* stamp (戳), as a guarantee of good faith, See *Seals, Mandarin*.

Besides the above officer, the people have a custom of themselves electing a private *ti-pao*, who is called 值事 *chih shih*, manager of affairs, because small local quarrels and other little difficulties are referred to him for arbitration.

TITHING SYSTEM: 保甲. Was introduced into China by 衛鞅, who drew up a Penal Code for the Ch'in State, about 361 B.C. Ten families make a *Chia* 甲, and ten *Chia* make a *Pao* 保 or *Li* 里. Each *Chia* and *Pao* must elect a headman to serve for one year, subject to the approval of the District Magistrate; and all the members of the tithing are mutually responsible for the good behaviour of one another.

TO: 斗. The tenth part of a *koku* (*q.v.*)=about half an imperial bushel. [Japanese.] See *Tow*.

TOBACCO. Is said to have been introduced from Japan into Manchuria, through Corea, some 280 years ago. Its cultivation was at first prohibited as likely to interfere with the production of food, but it soon came to be widely grown, especially in the neighbourhood of Kirin where the soil is well suited to the plant. The Manchus brought tobacco to China.

TŌJIN: 唐人—a man of T'ang (*q.v.*) Originally, a Chinaman; but now contemptuously used for all foreigners by Japanese.

TOKAIDO: 東海道—the road of the eastern sea. The great highway of Japan extending from Yedo to Kiyoto, along the eastern coast.

TOKIO or TOKIYO: 東京—Eastern Capital. A bastard-Chinese name for Yedo—the capital of Japan. [Pronounced with the accent on the first syllable.] The term “eastern capital” refers to the Bakufu days, when Kiyôto and Yedo were distinguished as Saikiyô (western capital) and Tôkiyô, there being then two governments, one *de jure* at the former and one *de facto* at the latter.

TOLO PALL: 陀羅經被. A sacred ornamental pall believed by Buddhists to assist the progress and ensure the happiness of their spirits in the next world. These palls are presented by the Emperor to Manchu and Mongol princes after death, as an especial mark of favour, and are buried with the corpse. In the lamaseries of Tibet, however, there are always some on hand to be let out on hire to the public generally. From the Manchu word *toro*, glorious.

TOM-TOM or TAM-TAM. A Hindoo word, meaning *drum* or *tambourine*.

“These night watchmen, with their small gongs (*q.v.*)
“and tom-toms, remind us very much of what we have
“read of the watchmen who by night guarded the streets
“of ancient Rome.”—*Walks in the City of Canton.*

TONES. The modulations of the voice by which Chinese words of different meaning but of the same phonetic value are distinguished one from the other. Thus, in the Pekingese dialect, *a corpse*, *time*, *to send*, and *business* are all pronounced *shih*; but with the aid of the four tones, these words are as unlike to the native ear as if they were *shah*, *shih*, *shoh*, and *shuh*. The number of tones varies with the dialect; some dialects possess as many as eight or nine; but Pekingese has only four. Even thus there are a great number of words pronounced exactly alike both in tone and otherwise, though written differently; and it is often only by the requirements of the subject, that is, the context, that the hearer is enabled to judge of the sense.

The tones have given rise to a still-unsettled controversy; many declaring that it is possible to speak Chinese thoroughly well without any knowledge of these tones, while others hold an exactly contrary opinion. The fallacy here involved is obvious. A person need have no mnemonic knowledge of the tones, *i.e.*, he need not *know* a word to be of any special tone; but unless in speaking he utters the word in its proper tone, or approximately so, he will almost infallibly be misunderstood. [See *Mao-tzü*.] It is a common error to believe that a musical ear is an aid towards distinguishing and reproducing the tones of the various dialects, for many of the best speakers are very deficient in that respect, and *vice versa*. With regard to Cantonese, Dr. Eitel says, “scarcely any of the tones used in speaking can be called musical tones.”

The following mnemonic stanza is often committed to memory by Chinese who are learning the Mandarin dialect :—

入	去	上	平
聲	聲	聲	聲
短	高	平	平
促	分	道	道
急	明	莫	道
收	哀	烈	莫
藏	遠	強	低
	道		昂

TOPAZ. A bath-room attendant. Probably from the Portuguese.

TOPE: 婦婆. See *Stûpa*.

TOPEE, SOLA. A pith helmet, worn as a precaution against sunstroke. From the Hindoo *shola*, a pithy reed, and *topee* a hat. Occasionally wrongly written *solar*, because supposed to have some connexion with the sun. The word *topee* or *topi* is from the Portuguese *topo* "a hat," being one of the few surviving linguistic traces of Portuguese ascendancy in India.

TOPOSZE: 鮑浦司. The Assistant Magistrate or 分司 of the T'oo-p'u sub-district, resident at Swatow, though his sub-district is situated to the west of that town.

TORI-I: 鳥居—bird's dwelling. An arch or similar structure of wood or stone, erected before the gates of Sintoo (*q.v.*) temples in Japan.

TORTOISE: 龜. One of the four sacred animals of China. The origin of Chinese writing has been fancifully traced to the marks on its shell. See *Eight Diagrams*. Is an emblem of longevity.

Vulgarly known as the 忘八 *Wang-pa*, or "creature which forgets the eight rules of right and wrong," from a superstitious belief in the unchastity of the female. Hence, *wang-pa* is a common term of abuse, equivalent to cuckold. When depicted on a wall, it stands for *commit no nuisance*; "if you do, you are a *wang-pa*," being understood. Sometimes the character 中 is used instead, as resembling in shape the animal referred to.

TORTURES. Of these a long list might be given; they exist, however, rather in name than in practice, the more severe forms being absolutely prohibited, though Chinese prisoners are occasionally, under great stress of circumstances, subjected to very barbarous treatment. To extort evidence from a man, the bamboo is applied; women are slapped on the cheeks with a flat piece of hard leather (皮掌嘴). Instruments for squeezing the fingers and ankle-bones are authorised under the *Penal Code*, but "any magistrate who wantonly or arbitrarily applies the question by torture, shall be tried for such offence;" and where competition for place is so keen, few officials would dare risk their career in such an unsatisfactory way. Besides, few Chinese prisoners need more than the majesty of the law to frighten them into either telling the truth or swearing to a falsehood as the presiding magistrate may require. The real tortures of a Chinese prison are the filthy dens in which the unfortunate victims are confined, the stench in which they have to draw breath, the fetters and manacles by which they are secured, absolute insufficiency even of the disgusting rations doled out to

them, and above all the mental agony which must ensue upon imprisonment in a country with no *Habeas corpus* to protect the lives and fortunes of its citizens.

In all cases of rendition of prisoners from the colony of Hongkong to the Chinese authorities, a guarantee is required from the latter that at the ensuing trial no tortures will be applied. "Many who know the punishments inflicted by the Chinese upon their criminals think them dreadful, but they are exceeded by those which David inflicted upon individuals whose only crime was fighting for their country (2 Sam. xii. 31)." Inman's *Ancient Faiths*.

TO-SSŪ-TI-'RH. The Mahomedan password in China. Equivalent of *Bismillah*, the first word of the Koran.

TOURGOUTHS: 杜爾扈特. A division of the Kalmucks or Eleuth Mongols.

TOW or TOU or TU: 斗. A Chinese peck. See *To*.

TOWER OF SILENCE. A Parsi burying-ground is so called. The Parsis do not commit their dead to the earth, but expose corpses upon an iron grating, to the birds of the air and to the agency of sun and dew, until all the flesh is gone and the bones fall through into a pit beneath.

TOWKAY: 頭家—head of the house. The common term in the Swatow and Amoy districts for *master*, whether of a family or shop. The leading Chinese merchants, or employers of immigrant Chinese labour in the Straits, are called *Kay-tows* (*q.v.*).

TRANSIT PASSES. In consequence of the heavy inland exactions to which both foreign imports and native produce

for export had been subjected by the Chinese provincial customs' authorities, it was agreed by the Treaties of Nanking and Tientsin that foreign merchants should be allowed to commute such duties by a single payment of $2\frac{1}{2}$ per cent *ad valorem* on such goods when imported into or exported from China. *Transit Passes* are the documents which accompany such foreign-owned goods, as a proof to the officials *en route* that the proper duties have been paid. The Chinese call them (1) 三聯單 *triplicate certificates*, to cover native produce for export, and (2) 稅單 *duty certificates*, to cover foreign imports going up country. The system has not been found to work satisfactorily, many foreign merchants having taken out passes for goods owned by Chinese and thus inflicted great injury upon the native Customs' revenue. In the case of imports, it may be argued that by Treaty British manufactures should be allowed to penetrate China free of all prohibitive exactions, without reference to mere ownership.

TREASURER, THE PROVINCIAL. See *Fan-t'ai*.

TREATIES. British.

with China (1) dated 1842			
", " (2) "	1858		
", Japan	1858		
", Korea	1884		
", Siam	1856		

TREATY PORTS of China.

Under the Treaty of Nanking, (1) Amoy			
1842	(2) Canton		
	(3) Foochow		
	(4) Ningpo		
	(5) Shanghai		

Under the Treaty of Tientsin,	(6) Swatow
1858	(7) Chefoo
	(8) Tientsin
	(9) Newchwang
	(10) Hankow
	(11) Chinkiang
	(12) Kiukiang
	(13) Taiwan
	(14) Tamsui
Under the Chefoo Agreement,	(15) Ichang
1876	(16) Wuhu
	(17) Pakhoi
	(18) Hoihow or Kiung-chow.
	(19) Wênchow
	(20) Chung-king

TRIAD SOCIETY, THE: 三合會. A Secret Society, still existing in China, though strictly forbidden by the Government, the ceremonies of initiation into which present many curious coincidences with those of Free-masonry. The name chosen signifies the union of Heaven, Earth and Man, as symbolised in the character 王 *wang* a king or prince, the three horizontal lines of which are joined together by a third. In the reign of Hsien Fêng, the Society actually went so far as to produce a cash (*q.v.*), now known to collectors under the name of the "Triad." On the reverse it has 合 above the hole and ㊥ below, besides two Manchu characters. The name of this sect is sometimes written 三河 *three rivers*, from the place where it is said to have originated. Also known as the Heaven and Earth Society 天地會. Dates from the reign Yung Chêng, 1723—36.

TRIMETRICAL CLASSIC: 三字經—three-character

classic. The first book put into the hands of a Chinese school-boy, being a short guide to ethics, history, science, biography, etc., all in one. So called because arranged in rhyming sentences of *three* words to each. Composed during the Sung dynasty by Wang Po-hou, and consequently about six hundred years old. The following is a specimen :—

The little Hsiang at nine years' old could warm his parents' bed—
Ah, would that all of us were by like filial precepts led!
The baby Jung when only four resigned the envied pear:
Deference to elder brothers then should be our early care.

[An imitation *Trimetrical Classic*, embodying the leading doctrines of Christianity, has been published by some of the missionaries in China.]

TRINITY, THE BUDDHIST. See *Precious Ones, The Three*. For the Taoist Trinity, see *Taoism*.

TRIPANG. Bicho-da-mar (*q.v.*).

TRIPITAKA or TEPITAKA : 三藏—three baskets, or collections. The triple canon of the Buddhist scriptures, consisting of (1) the *Sūtras* addressed to the laity, (2) the *Shāstras* addressed to the dévas and brahmas of the celestial world, and (3) the *Vinaya* addressed to the priesthood. Containing about 1,752,800 words in all. These were orally preserved until the 1st century B.C. when they were committed to writing in Ceylon. In one verse Buddha summed up the whole of his religion :—

“To cease from all sin (*Vinaya*);
To get virtue (*Sūtras*);
To cleanse one's own heart (*Shāstras*);
This is the religion of the Buddhas.”

TSATLEE: 七里—seven *li*. A kind of silk, so called from the place where it is made..

TSIEN. See *Ch'ien*.

TSIN-SZE. See *Chin-shih*.

TSUBO or TSZBO: 丈. A Japanese land measure of 6 feet square.

TSUNG-LI YAMÊN: 總理衙門—general managing bureau. The modern Chinese Foreign Office, established only since the capture of Peking by the allied forces in 1860. Is now composed of eleven members, who consult together under the presidency of Prince 慶 Ch'ing, and forms the channel of communication between foreign Ministers and the Throne. Previous to 1885 the Prince of Kung was at the head of this department.

TSUNG-TUH: 總督. Viceroy or Governor-General of one or more provinces, within which he has the general control of all affairs civil and military, subject only to the approval of the Throne. The Viceroy is the survival of the "noble" 諸侯 of feudal days, and almost as independent as his prototype. His seal (*q.v.*) is oblong.

TUAN BESAR. "Great master," or head of the establishment. Used in the Straits much as *Sahib* in India. (Malay).

TUI-TZU: 對子. Antithetical couplets, inscribed on scrolls, and used as wall-decorations in Chinese houses. The following is a specimen, taken from the autograph original of H.E. Li Hung-chang, Viceroy of Chihli:—

達義始行守信可復
順理則裕平情乃裕

Ascertain clearly what is your duty and then you may begin to act; hold fast to truth, and you will be able to substantiate your words. Move in accordance with eternal principles, and you will not be found wanting; give due weight to modifying circumstances, and you will be in harmony with all men.

TUKANG. A Malay prefix meaning "workman;" e.g. *tukang-ayer* the water workman, *sc.* the house-coolie.

TUNG-CHE or T'UNG CHIH: 同治—united rule. The style adopted by the Emperor who reigned over China from 1862 to 1875.

T'UNG-P'AN: 通判. A "third Prefect" 三府, or Assistant Sub-prefect.

T'UNG-CHIH: 同知. A Sub-prefect (*q.v.*), often called "second Prefect" 二府.

TUNG WAH HOSPITAL, THE. A hospital at Hongkong where sick Chinese are treated upon native pathological principles and under the superintendence of their own doctors. The influence of this institution has been brought to bear in more than one instance on matters quite beyond its proper sphere of action; hence it is regarded with no favourable eye by many European residents in Hongkong, who object to the association with such an establishment of any political or commercial significance whatever. The name *Tung Wah* 東華 signifies "for Chinese of the Kuang-tung province."

T'UNG-WÊN-KUAN: 同文館. Otherwise known as the "Peking College," an establishment at the capital for the instruction of Chinese students in the languages, literatures, and sciences of the West, under the guidance of foreign masters. The pupils, whose ages have been known to vary from fifteen to fifty, receive a small monthly allowance from the Chinese Government to induce them to attend regularly the classes and lectures provided for their benefit. A similar institution on a small scale exists at Canton under the same Chinese name; otherwise known as the "Chinese Government School."

TURFAN: 吐魯番, a Subprefecture in Outer Kansuh.

TURKOMANS or **TÜRKMEN**. Inhabit that tract of desert land which extends on this side of the river Oxus, from the shore of the Caspian Sea to Balkh, and from the same river to the south as far as Herat and Astrabad. Compounded of the proper name *Türk*, and the suffix *men*, which corresponds with the English termination *-ship* or *-dom*. It is applied to the whole race, conveying the idea that these nomads style themselves preeminently Turks. Turkoman is a corruption of the Turkish original.

TUTENAGUE. A term first applied by the Portuguese to the spelter or zinc of China. Etymology unknown.

TWANKAY. A kind of tea from **屯溪** T‘un-ch‘i, a town in Anhui, whence our name. The widow in the burlesque of “Aladdin” is known by this designation.

TWO KIANG, THE: 兩江. Formerly denoted the two provinces of Kiangnan, and Kiangsi; now stands for Kiangsi, and the two provinces of Anhui and Kiangsu into which Kiangnan has been subdivided.

TWO KUANG, THE. The two provinces of Kuang-tung and Kuang-si (*q.v.*) are jointly spoken of under the above title.

TWO-TAILED PIG, THE. A Chinese nickname for the Siamese national emblem, the celebrated “white elephant.” This animal is really an albino of a light mahogany colour, and is supposed to be the incarnation of some future Buddha.

TYCOON: 大君—great Prince. Same as the *Shōgun* (*q.v.*) or former “temporal” Emperor of Japan. Submitted to the Mikado in 1867. Wrongly written **太官**—great

official. The term is said to have been coined by a preceptor of the Shōgun as a fitting title under which his master might be represented in the Treaty with Commodore Perry, 1854. "The full title of the Tycoon was Sei-i-tai Shogun, [征夷大將軍], 'Barbarian-repressing Commander-in-chief.' The style Tai Kun, Great Prince, was borrowed, in order to convey the idea of sovereignty to foreigners, at the time of the conclusion of the Treaties. * * * * The title Sei-i-tai Shogun was first borne by Minamoto-no-Yoritomo in the seventh month of the year 1192 A.D."—Mitford, *Tales of Old Japan*.

TYPHOON or **TYFOON**. A cyclone, or revolving storm of immense force, the speed of rotation being all the time in an inverse ratio to that of translation, and *vice versa*. Typhoons seem to be eddies formed by the meeting of opposing currents of air, and blow in the northern hemisphere from right to left, in the southern from left to right. Has been derived from the Chinese 大風 *tai fong*, a great wind, the chief objection to which is that the Chinese have special names for the typhoon and rarely if ever speak of it vaguely as a "great wind." They say 暴風, or 颱風, or 颱風, etc., etc.; and Dr. Hirth has shown that the second of these, read 颱風 *tai fēng*, is a local term in Formosa for the cyclone, and probably the real source of the term. Also (2) from the Arabic *tufan*, and (3) from the Greek *τυφῶν*, both meaning *whirlwind*, which words however were in all probability taken by the Greeks and Arabs from other sources.

My coursers are fed with the lightning,
They drink of the whirlwind's stream ;
And when the red morning is brightening,
They bathe in the fresh sunbeam ;

I desire, and their speed makes night kindle;
 I fear, they outstrip the *typhoon*:
 Ere the cloud placed on Atlas can dwindle,
 We'll encircle the earth and the moon.

Shelley.

With regard to the term 颶風 given above, it is explained in the 越南志 as a 四方之風, literally “four quarter wind,” the quarters being of course N. S. E. and W. In another work we have 颶風以四面俱至也, which has the same meaning.

TYPHOON FLY: 蜻蜓. The common dragon-fly is so called; the presence of these insects flying round and round in large numbers being considered as a sign of heavy weather.

TZŪ-ÉRH-CHI: 自邇集—the “from near” collection. The name of Sir Thomas Wade’s well-known work for students of the Chinese (Mandarin) language. So called from a sentence in the Doctrine of the Mean (*q.v.*) which says that the way of the superior man may be compared with the way of one who would travel far—he must begin from what is near; the allusion being to the elementary and progressive nature of this manual.

辟如行遠必自邇

UCHAIN. The old name for Young Hyson (*q.v.*) tea.

ULA. A Mongol word signifying *mountain*; *e.g.* Khanula.

UMBRELLA DANCE. See *Fan Dance*.

UMBRELLAS, RED. These insignia of rank are of two kinds, (1) the large red umbrella 紅傘 and (2) the smaller red sun-shade 日照, and are both found among the paraphernalia of civilians down to the sixth grade inclusive.

The remaining three grades should properly use blue umbrellas; but a Chih-hsien for instance, though only of the seventh grade, has almost invariably the brevet rank of a *T'ung-chih* of the fifth grade, and is therefore entitled to use a red umbrella. The military are arranged on a slightly different scale, all below the sixth grade being only allowed a large umbrella of ordinary make to keep off the sun.

“The court was numerous: fan-bearers on the right, and fan-bearers on the left, bearers of the parasol, etc.” [From a description of the Pharaohs in Evelyn Abbott’s *Hist. of Antiquity.*]

The complimentary, or Ten Thousand Names Umbrella 萬名傘 *Wan ming san*, is a large red umbrella presented by the people to any official who may have won their approbation of his rule. It is covered with the names of the subscribers in gilt characters.

URH YA, THE: 爾雅. Otherwise known to foreigners as the *Literary Expositor*. A dictionary of terms used in the classics and other writings of an early period, embellished with drawings of a great number of the objects explained.

USURY. Three per cent. per month is the maximum legal interest in China, upon money lent under any conditions. But the accumulated interest may never exceed the principal. Thus, when interest which has been received equals the principal still due, the lender should claim such principal, and, if he wishes to continue the loan, make a fresh start. Otherwise, the borrower may claim every item of interest paid subsequent to that date as an instalment towards clearing off the principal.

When money is lent for a period of years, the interest is generally calculated as if there were only ten months to the year. This is called **長年官利**; according to which, one per cent. per month would be ten per cent. per annum.

VEDAS GOLD. A kind of damask interwoven with gold thread, and about 2 feet 2 inches in width.

VERMILION PENCIL: **硃筆**. A Minute or Rescript, endorsed in *red* ink, nominally by the Emperor himself, on all documents submitted to the Sacred Glance. The following specimens are copies from the Treaties of Nanking and Tientsin, respectively: **著照所以議行** and **俱著照所會議**, signifying the Imperial consent to the two instruments in question. It is worthy of note that the sign-manual of the old Emperors of Delhi was written with red ink.

VIHĀRA. A Buddhist monastery.

VICEROY. See *Tsung-tu*.

VINAYA: **律**—law. One of the divisions of the Buddhist canon (see *Tripitaka*), containing the rules for ecclesiastical discipline and so on.

VINEGAR, TO CHOW-CHOW. Pidgin-English equivalent of *to be jealous*. This phrase is merely a literal translation of the Chinese metaphorical expression **喫醋**, the origin of which will be found in *Chinese Sketches*, p. 68.

In the deed of gift by which a Chinese child is transferred from its parents to another person, will be generally seen an item of so many dollars or taels payable by the transferee as “ginger and vinegar money.” This phrase is used by synecdoche for the whole expenses of bringing up

the child; and is derived from the fact that every Chinese mother is presented, immediately after parturition, with a draught of ginger and vinegar, the former of which is supposed to prevent her catching cold, and the latter to increase the needful supply of milk.

VISAYA or **BISAYA**. The aboriginal dialect of the southern Philippines. See *Tagal*.

WAILO or **WHILO**. Pidgin-English for “Go away!” From the Cantonese sounds of 去咯 be off!

WAI-SING or **WEI-SING** LOTTERY: 閩姓—examination names. A kind of sweepstakes, once a very popular form of gambling among the Cantonese, on the result of the public examination for the second degree; the holder of a successful candidate’s name being the winner of a greater or less sum according to position on the published list. Being now strictly prohibited in Canton, the lottery is still organised in Macao, whence tickets are smuggled in large numbers to brokers in the former city for distribution. Winning tickets are not paid unless their price has previously reached Macao.

WAI-YUN or **WEI-YÜAN**: 委員—deputed officer. An officer of any rank deputed to perform certain duties.

WANG: 王. A prince.

WAMPEE or **WHAMPEE**: 黃皮—yellow skin. A fruit found in Southern China.

WĀNLI or **WĒNLI**: 文理. Style; composition. Read *män-li* in the south. Missionaries speak of Bibles translated into the book-language, as written in “wēn-li,” to distinguish them from translations into the colloquial.

WAN-SHOU SHAN: 萬壽山—hill of an old age of 10,000 years. The hill near which the palace of Yüan-

ming-yüan (*q.v.*) once stood, *Wan-shou* being a figurative expression for the Imperial birthday. The Emperor is commonly spoken of as 萬歲爺 “Lord of 10,000 years,” *i.e.*, of all the ages; while “Lord of 1,000 years” is a title given to the Heir Apparent.

WANG-HAI-LOU: 望海樓—Sea-view Pavilion. A fanciful name, very commonly given by the Chinese to any ornamental building which commands a view over sea, lake, river, or other piece of water.

WARAJIS: 草鞋. Japanese straw sandals.

WAR TAX. See *Likin*.

WEI-CH'I: 圍碁—surrounding checkers. A complicated Chinese game played with a checker-board and counters, and said to have been invented by the Emperor Yao, two thousand years B.C. An analysis of the elements of *wei-ch'i* appeared in the *Temple Bar* magazine for January 1877.

WAYONG. The Malay word for “theatre.” Used in the Straits much as *sing-song* in China.

WEIGHTS AND MEASURES.

Weight.

16	兩	liang (taels)	= 1	斤	chin (catty*).
100	斤	chin	= 1	擔	tan (picul).
120	斤	chin	= 1	石	shih (stone).

Long Measure.

10	分	fēn	= 1	寸	ts'un (inch).
10	寸	ts'un	= 1	尺	ch'ih (foot).
10	尺	ch'ih	= 1	丈	chang.

* The catty (*q.v.*) = $1\frac{1}{2}$ lbs. avoirdupois.

Money.

10	忽	hu	= 1	絲	ssü.
10	絲	ssü	= 1	毫	hao.
10	毫	hao	= 1	釐	li (see likin).
10	釐	li	= 1	分	fén (candareen).
10	分	fén	= 1	錢	ch'ien (mace).
10	錢	mace	= 1	兩	liang (tael).

Capacity.

10	合	ho	= 1	升	shêng (pint).
10	升	shêng	= 1	斗	tou (peck).
10	斗	tou	= 1	石	shih,

Land Measure

4	角	chio	= 1	畝	mou = 26.73 sq. poles.
100	畝	mou	= 1	頃	ch'ing = 16.7 acres.

WÊNCHOW: 温州—warm region. A port on the coast of Chekiang, opened to trade by the Chefoo Agreement of 1876.

WHAMPOA: 黄埔—yellow reach. Strictly speaking the port of Canton, from which it is about 12 miles distant. That foreign steamers proceed farther up the river than this point is a privilege accorded by the Chinese authorities in the interests of trade, and might be taken away at a moment's notice by the Superintendent of Maritime Customs. [Rule IX., Special Local Regulations.] Sailing vessels still continue to discharge cargo here.

WHANGHEES: 竹竿. Canes of all kinds.

WHEEL KING or Chakravarti. A King who rules the world, and causes the wheel of doctrine everywhere to revolve. The Sanscrit word is from *chakra* wheel, the symbol of activity.

WHITE ANTS: 白蟻. The popular, but incorrect, name* for *termites*, a genus of insect distinct from the ant, though the two are somewhat similar in their habits. Attracted by lights, they fly into houses after nightfall, and shed their wings all over the place. By putting a plate of water near the lamp, they may be caught in large numbers. The chief mischief they do is, in the larva stage, by eating up all the wood that falls in their way, getting into houses and gradually consuming the largest beams and rafters until at length the building falls with a crash. They will not, however, touch camphor wood; neither do they like the light of day; but all clothes' boxes, pianos, etc., should be raised on bricks covered with lime to prevent them crawling up, and should be carefully examined from time to time.

"An American flag-staff, the pride of an Oregon forest,
"was soon after its erection honeycombed and prostrated
"by that omnivorous destroyer. It is commonly believed
"that wherever a poison is found growing, an antidotal
"plant will be found not far off. This is paralleled by
"noxious insects—the white ant for example has an
"enemy in a small black ant to which it affords support.
"A singular battle was observed the other day, between
"two columns of these insects, if that can be called a
"battle where all the injury that was inflicted was suffered
"by one side. The black ants seized and carried off the
"white ones, if not without remonstrance on the part of
"the latter, at any rate without resistance. Tobacco is
"virulent poison to the white ant. A colony lately in-
"vaded a box of cheroots, which on being opened showed

* [It is a curious fact that the Chinese name for this insect is also *white ant*.]

“that the cigars had proved fatal to them instantaneously, “as none of them had let go their hold of the tobacco.”—*Dr. Macgowan.*

WHITE COCK. Is carried with coffins on the way to interment, “under the belief that this bird alone can guide the ghost to its destination.” *Williams.*

“The Chinese cannot explain the origin of this custom.” *Doolittle.*

At the oath-taking previous to initiation into the Triad Society (*q.v.*), a white cock is killed. Its death is symbolical of the death of the candidate to the influences of the outside world, previous to his re-birth as a just and upright man and a brother. The cock is chosen because of its *vigilance*, and its white colour is emblematical of purity of heart.

WHITE ELEPHANT. See *Two-tailed Pig*.

WHITE LILY SECT: **白蓮教.** The name of a well-known Chinese secret society, originated as early as the close of the Yüan dynasty (about A.D. 1350) by a man named **韓林兒** Han Lin-êrh, who collected a large number of followers and had actually proclaimed himself Emperor when his forces were routed and he himself sought refuge in flight. The members of this fraternity are believed to possess a knowledge of the black art.

WHITE PIGEON: **白鴿.** A form of gambling practised as follows. Out of twenty given characters, the players each choose ten, as inscribed upon a ticket for which they pay 5 cash. Then the banker chooses ten; and to any one whose ticket contains five of these, he pays 6 cash; if six, 76 cash; if seven, 750 cash; if eight, Tls. 2-50; if nine, Tls. 5; if ten, Tls. 10. The game is said to be so

called because gamblers who lived inside the city of Canton were in the habit, when visiting by night the gambling-houses outside to city, of taking with them white pigeons which they flew from time to time to let their families know the result.

WIGOUR. See *Ouigour*.

WILLS—in the European sense of the term, that is to say documents controlling the devolution of a dead man's property, are quite unknown in China. Theoretically, all property belongs, not to an individual, but to the family of which he is a member, and at his death goes by law to his male children in equal shares, or failing them, to collaterals in a certain definite and well-known order. Final instructions are often delivered either verbally or in writing, but these refer generally to minor details and would not avail to vary the normal devolution unless acquiesced in by the interested survivors.

WONSAN. See *Gensan*.

WORLD-HONOURED, The: 世尊. Buddha (*q.v.*).

WRITING, Art of. See *Characters*.

WUHU: 蘭湖—weedy lake. A port on the river Yang-tsze, in the province of An-hui, opened to trade by the Chefoo Agreement of 1876.

WU-SHIH-SHAN: 烏石山—black rock hill. A hill within the city of Foochow, about 300 feet in height, upon which stands a residence of the British Consul.

The “Wu-shih-shan Case” was an action brought in 1879 by the directors of a temple on this hill against the Rev. J. Wolfe to define the rights of the parties to certain land occupied by the defendant. It was then decided

that if rent is owing, a Chinese landlord can take back his premises. If no rent is owing, he cannot let them to any one else; but he can always resume possession, if he wants the premises for his own use, by giving reasonable notice.

WU-SUNG : 吳淞. A town at the mouth of the Wu-sung river, the approach to Shanghai. Above it is situated the celebrated "Woosung Bar," which is said to be silting up fast and gradually closing the mouth of the river, and has long formed a serious obstacle to the movements of large steamers. The Chinese Government steadily refuse to dredge this bar, alleging that it would be an evil policy thus to deprive Shanghai of its "Heaven-sent Barrier" (*q.v.*)—one of its natural and most effectual means of defence. The bar is sometimes called "Shanghai's Shame."

XANADU. A corruption of *Shang-tu* 上都 "imperial capital," the summer residence of Kublai Khan, about 180 miles north of Peking.

In Xanadu did Kubla Khan
A stately pleasure dome decree :
Where Alph, the sacred river, ran,
By caverns measureless to man,
Down to a sunless sea.

Coleridge.

The river here mentioned has generally been regarded as an invention of the poet. Mr. W. H. Wilkinson, however, tells us of a great cave at Fang-shan, beyond Peking, "that runs no one knows how far underground, for a subterranean river stops the way."

XAVIER, St. FRANCOIS. The first Roman Catholic missionary to China. Died at St. John's (Sancian island

上川山) near Macao, 1552. The native maps indicate the existence of his tomb on this island by the words 聖人墓 “Saint's grave.”

YACONIN or YAKUNIN: 役人. Any official employé of the Japanese Government.

YADOYA. A Japanese inn.

YAKOOB BEG. The celebrated Mussulman conqueror and Ameer of Kashgaria, which country he held in subjection for 12 years, until he either died or was assassinated at Kœrla in the early part of May 1877, after which Kashgaria was reconquered by the Chinese. Born 1820.

YAK'S-TAIL. The tail of the Tibetan ox 麋牛; used as a fly-flapper. See *Chowry*.

YAMATO: 大和 (formerly 大倭). The name of the province in which was situated the old capital of Japan. Now used for the whole empire of Japan.

YAMBU: 元寶: Corruption of *yüan-pao*, a large shoe of syeee. Thus pronounced in Central Asia.

YAMUN or YAMÊN: 衙門. The official and private residence of any Mandarin who holds a seal. Offices of petty mandarins who have no seals are 公所 *Kung so*, public places. The isolated wall before the entrance gate (影壁 *shadow wall*) is placed there as a bar to all noxious influences, which are supposed to travel only in straight lines (see *Féng-shui*); and the huge animal painted on the inside so as to attract the attention of the mandarin every time he leaves his Yamên, is the *t'an* 貪, the accursed beast *avarice*, against which he is thus duly warned. Sometimes an enormous red sun is depicted on

the "shadow wall." It is typical of the pure and bright principle *yang* 陽 (see *Yin and Yang*); and daily suggests to the inmates of the place the desirability of making their administration pure likewise.

YANG-KING-PANG: 洋涇浜. A creek at Shanghai between the British and French Concessions.

YANG-KWEI-TSZE: 洋鬼子—foreign devil. See *Kwei-tsze*.

YANG-TSZE KIANG: 楊 (or 揚) 子江—river of Yang-tsze, 揚子 being the old name of a district. Has been erroneously translated "Son of the Ocean," from the first character being wrongly written 洋; and is often spoken of (e.g. *Illustrated London News*, 8th Dec., 1878) as the "Yang-tsze-kiang river." Is also familiarly known to the Chinese as the Long River 長江, and even 江 the River.

The Chinese consider the 岷江, which enters the Yang-tsze near Hsü-chou Fu in Szechuan, as the main stream, and not the Chin-sha river. See *River of Golden Sand*.

YAO and SHUN: 堯舜. The monarchs of antiquity, held up by the Chinese as models of piety and virtue. Yao came to the throne B.C. 2356 and reigned until 2280, when he abdicated in favour of Shun whom he took from the plough-tail, to the exclusion of his own profligate son, solely on account of Shun's reputation for filial piety and brotherly affection. According to Mr. Kingsmill, Yao is the Ouranos and Varuna of Greek and Indian mythologies.

YASHIKI. A Daimio's feudal mansion.

YEAR. See *Moon*.

The Chinese day is divided into 12 hours of 120 minutes each. The months are *lunar*, and are spoken of as "moons (*q.v.*).” Twelve of them go to the year, except every third year which has thirteen, an intercalary (*q.v.*) month being inserted to make up the difference with the solar year. Some months have 29, others 30 days. There are four seasons, which begin and end on certain days; and the year is subdivided into 24 solar terms, of which the more important are:—

1. **立春**—the beginning of spring. Falls about the 5th February, and is kept as a festival in honour of Agriculture, an ox being led in procession through the towns and villages. On the day before, the Prefect is carried in state to perform certain acts of worship, and every mandarin, high or low, is bound to yield the way. Consequently, the higher officials never leave their yamêns on that day.
2. **清明**—clear and bright. Falls about the 5th April, and is the day on which the Chinese visit their ancestral burying-places.
3. **夏至**—summer solstice. Falls about the 21st June, and is devoted by the mandarins to acts of congratulation at the spiritual shrine of the Emperor. See *Temples*.
4. **霜降**—frost descends. Falls about the 23rd October, and is generally spent by the military in reviews and martial exercises.
5. **冬至**—winter solstice. Falls about the 22nd December. Ceremonies as at the summer solstice.
6. **大寒**—great cold. Falls about the 21st January. On this day it is lawful for all who choose to commit to

the ground their still unburied relatives, the ordinary course being to select some propitious date.

The chief Chinese festivals are the New Year, when all business is at a temporary stand-still, the Feast of Lanterns (*q.v.*), and the Dragon-boat festival (*q.v.*)

YEDDO or **YEDO**: 江戸—river's door. Formerly written *Jeddo*, according to the Dutch orthography. Same as *Tokio* (*q.v.*).

YEH: 葉名琛. The infamous Viceroy of the two Canton provinces, who was captured at the bombardment of that city in December 1858 by the Allied Forces, and banished to Calcutta where he shortly afterwards died. [See *Arrow*.] He is said to have beheaded as many as 70,000 of the T'ai-p'ing rebels who fell into his hands. His father was a petty druggist at Hankow and of a very religious turn of mind.

YEH-SOO: 耶蘇—Jesus. Thus written in K'ang Hsi's lexicon, and explained as 西國言救世生也 “said by western nations to have been born to save mankind.” The name of a once well-known steamer, the *Yesso* (*q.v.*) was thus written in Chinese upon the paddle-boxes, until the attention of the owners was called to the impropriety of such a term.

YE-LANG: 夜哈. A common term in Canton for an auction. Probably from the Portuguese *leilão*, through the Malayan *lēlang* which means auction, as seen more markedly in the Swatow variation 嘿囉 *loy-lang*, actually pronounced *lēlang* in Amoy.

YELLOW CAPS, THE REVOLT OF THE: 黃巾賊. A rebellion which broke out A.D. 184 towards the close of the Han dynasty, and resulted in the final division of

the empire into the Three Kingdoms. So called from the yellow caps or turbans worn by the insurgents. The actual rebellion was subdued by Liu Pei and his brother-members of the Peach-orchard Confederation (*q.v.*).

YELLOW FLAGS. See *Black Flags*.

YELLOW EMPEROR. See *Hwang Ti. (a)*

YELLOW GIRDLE. See *Girdle*.

YELLOW JACKET. See *Ma-kwa*.

YELLOW RIVER. See *Hoang-ho*.

YELLOW SEA. The sea which washes the eastern coast of China is so called, from the yellow colour of its water, "saturated with the loam of 1,500 miles away" brought down by the river Yangtsze.

YEN: 圓. Japanese term for a dollar.

YESSO or YEZO. The northern island of the Japanese empire.

YIH KING. See *Changes, Book of*.

YIN AND YANG: 陰陽—north and south banks of a river; light and shade; male and female; natural and supernatural, etc. The primeval forces from the interaction of which all things have been evolved. Expressed thus ☷ by the Chinese, the dark half being the *yin* or female principle; the light the *yang* or male. "The "simplest form of matter would be the dot "From the dot then all things took their rise; the germ "in the centre of the egg from which the world had "sprung. But the dot was not sufficient to express the "spreading universe he saw on every side "How could it be made appear? The answer followed, "by the secret of existence: limitation The

“circle was the natural symbol, (suggested perhaps by “the horizon,) beginning and ending in itself simply, and “equally confining all within it; the circle round the dot “expressed sufficiently the first great thought and gave “him tools to work with and the new thought “struck him that if the central germ must spread, ere “it could do so it must lose its unity: without division “there could be no life. He altered his symbol: instead “of the central spot he now drew two.”—*Alabaster*. See *Doctrine of the Ch'i*.

YŌJANA. A measure of distance, said to be either four or eight *goshalas*, a goshala being the distance at which the bellowing of a bull can be heard, or nearly two miles.

Such space as man may stride with lungs once filled,
Whereof a gow is forty, four times that
A yōjana.

Arnold's *Light of Asia*.

YOKOHAMA: 横濱. A port in Japan.

YOROSHII: 宜. Can do; good; O. K. etc. Much used by foreigners in Japan.

YOSHI-WARA: 吉原—the abode of joy. A large enclosure at Tokio (*q.v.*) where may be seen—

Famæ non nimium bonæ puellæ
Quales in mediâ sedent Suburâ.

Similar to the *πορεῖα* of the Greeks, established by Solon.

YOURT. A Mongol tent or encampment.

YÜ, THE GREAT: 大禹. A semi-mythological hero who flourished twenty-three centuries before Christ, and drained the empire from a great flood, which has of course been identified with the Biblical Deluge. See *Tablet of Yü*.

YÜAN DYNASTY: 元朝—original dynasty. Founded by the Mongol conqueror Kublai Khan (*q.v.*) A.D. 1280; ended 1368.

YÜAN-MING-YÜAN: 圓明園—round bright garden. Formerly the summer residence of the Emperors of China, lying about 9 miles from Peking. Destroyed by the Allied Forces in 1860, out of revenge for the ill treatment of a number of European prisoners captured by the Chinese. We need make no apology for introducing here the following clever verses, written by Mr. E. C. Baber in imitation of W. S. Gilbert's celebrated ballad "Brave Alum Bey."* Flat and unintelligible to a new arrival, these lines are, to an older resident in the Far East, full of exquisitely turned burlesque; and they constitute, moreover, an apt illustration of Anglo-Oriental terms in general.

In Yuen-ming-yuen, all gaily arrayed
In malachite kirtles and slippers of jade,
'Neath the wide-spreading tea-tree, fair damsels are seen
All singing to Joss on the soft candareen.

But fairer by far was the small-footed maid
Who sat by my side in the sandal-wood shade,
A-sipping the vintage of sparkling Lychee,
And warbling the songs of the poet Maskee.

Oh fair are the flowers in her tresses that glow,
The sweet-scented cumshaw, the blue pummelow,
And dearest I thought her of maids in Pekin,
As from the pagoda she bade me chin-chin.

One eve, in the twilight, to sing she began,
As I touched the light notes of a jewelled sampan,
While her own jetty finger-nails, taper and long,
Swept softly the chords of a tremulous gong.

[* " Each morning he went to his garden to cull
" A branch of zenana or sprig of bul-bul,
" And offered the bouquet, in exquisite bloom,
" To Bucksheesh, the daughter of Rahat Lakoum."]

She sang how “a princess of fair Pechelee
 “Was carried away by the cruel Sycee,
 “And married by force to that tyrant accurst,
 “That Portuguese caitiff, Pyjamah the First.

“Tho’ her eyes were more bright than the yaconin’s glow,
 “And whiter than bucksheesh her bosom of snow,
 “Yet alas for the maid ! she is captive, and now
 “Lies caged in thy fortress, detested Macao.

“But she muffled her face in her sohotzu’s fold,
 “And the gaoler she bribed with a tao-t’ai of gold,
 “And away she is fled from the traitor’s hareem,
 “Tho’ the punkahs may flash, and the compradores gleam.”

Thus she ceased ;—and a bumper of opium we took,
 And we smoked the ginseng from a coral chibouque,
 And we daintily supped upon birds’ nests and snails,
 And catties, and maces, and piculs, and taels.

Then we slew a joss-pigeon in honour of Fo,
 And in praise of Fêng-shui we made a kotow ;
 And soon the most beautiful girl in Pekin
 Fell asleep in the arms of her own mandarin.

YULOH, TO. To scull a boat with an oar at the stern. From the Shanghai pronunciation of 搖 *yao* to work 魯 *lu* an oar. Hence the Shanghai sampan or passenger-boat is often called a *yuloh*.

YUNG CHÊNG: 雍正—concord and rectitude. The style of reign adopted by the third Emperor of the present dynasty. 1723—1736.

YÜNNAN: 雲南—south of the clouds. One of the Eighteen Provinces, only recently recovered from the Panthays (*q.v.*). Capital city Yün-nan Fu 雲南府. Old name 滇 *Tien*. Fogs hang like a permanent dividing-line upon the verge of the Szechuan highlands ; and these misty clouds give the name to the southern province beyond,—Yün-nan.

YÜNNAN OUTRAGE, THE. The murder of Mr. Margary at Manwyne, a small town on the extreme southwest frontier of China. Mr. Margary had been deputed to meet an expedition sent by the Government of India to explore a new trade-route into China via Burma, and had already made a splendidly successful journey from Hankow on the Yang-tsze right across to Burma, where he actually joined the expedition; but volunteering to proceed ahead in order to ascertain the truth of some unfavourable rumours, he was set upon and murdered in February 1875. The instigators and perpetrators of this deed have hitherto escaped detection.

ZAYTON or ZAITUN or TAITUN. Col. Yule makes this city the modern Chinchew 泉州府 near Amoy, and suggests that from it is derived our word *satin*, (which has also been derived from 絲緞 *ssǔ tuan*, silks and satins): but Mr. G. Phillips maintains à outrance that it should rather be identified with Chang-chou Fu 漳州府.

ZEALANDIA, FORT. Stands on the S. E. coast of Formosa, $2\frac{1}{2}$ miles from the capital city, Taiwan Fu. Was built by the Dutch in 1630, before their final expulsion by Koxinga (*q.v.*).

ZEHOL. See *Jehol*.

ZEN. The miniature Japanese dining-table, supplied to each person at meals.

ZENGHIS. See *Genghis*.

ZICAWEI. See *Sicawei*.

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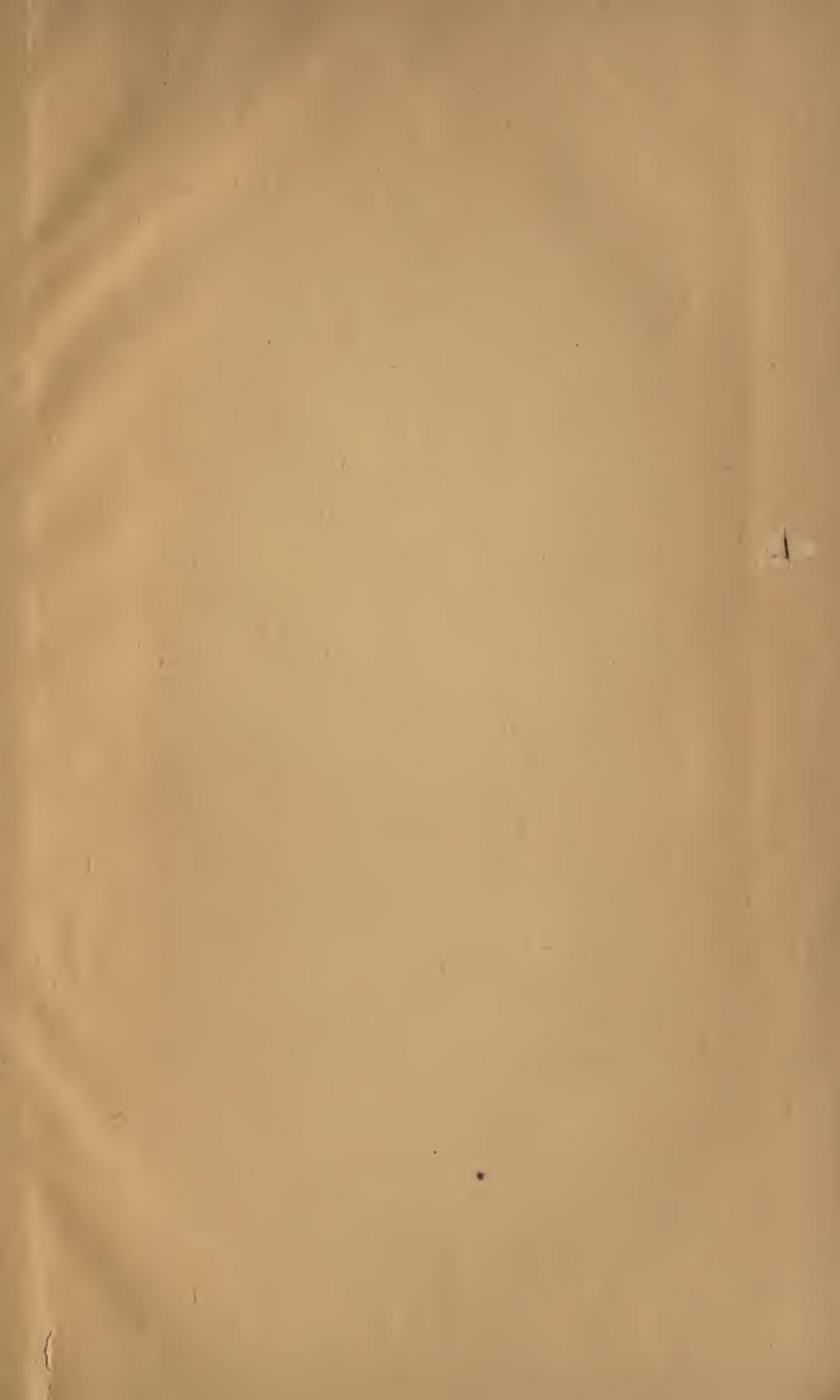
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